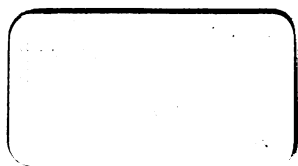

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PART I.]

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A

DICTIONARY OF RITUAL

AND OTHER

ECCLESIASTICAL TERMS.

A.

ABAMURUS—A term used in mediæval Latin, signifying a buttress.

ABBA—The Syriac term for "Father" (St. Mark xiii. 36). A title given to priests and to the superiors of religious houses in certain portions of the Eastern Church.

'Αββᾱς—A Greek term for (1.) a father; (2.) a monk; (3.) an abbat.

ABBACY—The office of abbot. *See* "Abbot."

'Αββαδιον—A Greek term for an obscure monk.

'Αββαδοπρεσβύτερος—A Greek term for a monk who is in priests' orders.

ABBAT—*See* "Abbot."

'Αββατια—A Greek term for an abbey or monastery.

ABBÉ—A title of courtesy and honour given in France to secular priests, and sometimes to the superiors of monasteries.

ABBESS—The head or chief of an abbey of nuns. In the Roman rite for the Benediction of an Abbess, during Mass, after the *Sursum corda*, &c., the consecrating prelate places both his hands on the head of the elected person, and prays. After which he delivers to her, kneeling before him, the rule of the order (whatever it may be) and a veil, which has been previously blessed. After the post-communion, the abbess is formally enthroned, and power to govern the inmates of the abbey specifically conferred.

ABBEY—A religious house where persons of either sex retire from the world to spend their time in devotion, pious exercises, and good works. The abbey buildings consisted of church, cloister, cells,

dormitory, guest-chambers, chapter-house, writing-room (*scriptorium*), &c. Some abbeys were founded as early as the sixth century. They were governed by superiors, under the title of abbot or abbess; other officers being called priors, sub-priors, masters of novices, &c. Abbeys were the repositories as well as seminaries of the vast learning of the Middle Ages. Several of our historians confess themselves eminently indebted to the "religious," so-called, for the knowledge they possess of the records of past times. The "Chronicles" of the various abbeys contained not only an account of events peculiarly interesting to members of their respective communities, but often well-authenticated facts concerning public affairs. Abbeys frequently procured great privileges, granted both by kings, the popes, and ecclesiastics. They were often legal sanctuaries for criminals, who fled thither to save themselves from the punishment of the laws. Thus, through the Church, mercy was ever being proclaimed. In too many cases in England, when the monastic system flourished, the Pope filled the highest offices with foreigners, which naturally created great prejudice and distrust; for, during the Middle Ages, material changes were made, and the abbeys, in some instances, considerably degenerated from their original institution. Previous to the Reformation one-third of the benefices in England belonged to abbeys and other religious houses. In Scotland more than one-half were so subject. In the year 1069 the English abbeys were pillaged of their plate and jewels by William the Conqueror; in the following summer, the authorities were compelled to change their tenures. In the year 1414, a hundred abbeys, or other religious houses, were suppressed by order of Council, and in the reign of Henry VIII., first the lesser, then the greater, were abolished altogether. At this period, in England and Wales, there were suppressed, in total, 643 monasteries, 90 colleges, 2374 churches, chantries, or chapels, and 110 hospitals for the poor and sick, the yearly proceeds of which, amounting to £2,853,000, were taken by the king. Several post-Reformation writers have lamented this great national sin; most of the families enriched by the spoils have ceased to exist; and the attempt at the restoration of the religious life by Nicholas Ferrar, in the reign of King Charles I., was a testimony to the loss which the Anglican Church had sustained, and which has never yet been recovered. At the dissolution of the abbeys, a few of the larger buildings were erected into cathedral churches, *e.g.*, amongst others, Gloucester, Ely, Peterborough, and, temporarily, Westminster. Abbeys have been again founded in England, of late years, by Roman Catholics. St. Bernard's Abbey, a remarkable building, incomplete as yet, tenanted by Cistercians, stands amongst the Charnwood Hills of Leicestershire. It was founded

by Ambrose L. M. Phillipps de Lisle, Esq., and built from the designs of Mr A. Welby Pugin.

ABBOT, or ABBAT—The governor or spiritual ruler of an abbey. In the earliest ages abbots were not unfrequently laymen, subject in jurisdiction to the bishop of the diocese where the religious house existed. Afterwards the inmates of abbeys were allowed, for convenience sake, to have a priest of their own for ordinary spiritual duties, who, in later periods, was not unfrequently the ruler or director. At the solemn benediction of an abbot, the ring and the pastoral staff were formally bestowed. In some instances, too, the mitre was likewise given. Abbots carried the pastoral staff with its crook turned inwards towards the bearer of it, to symbolize and indicate their limited power and authority. Eventually, abbots, having obtained the privilege of both ordinary and peculiar jurisdiction within the limits of their own houses, became very powerful, especially when the possessions and property of the abbeys increased, and were in England summoned to Parliament. There were different kinds of abbots, *e.g.*, (1.) mitred abbots, those who wore the mitre; (2.) croziered abbots, those governing very distinguished houses, who, by particular permission of the Pope, were allowed to bear or to have a crozier borne before them; (3.) œcumenical abbots—abbots exercising an extended jurisdiction over the houses of their order in any particular ecclesiastical province or country; corresponding, in a measure, to the generals of the more recent religious orders. Twenty-six abbots and priors sat in the English Parliament up to the period of the Reformation.

Ἀββας—A Greek term for a monk.

ABLUTION—A washing.

ABLUTION OF HANDS—The washing of the priest's hands with water (1.) before his assumption of the sacred vestments preparatory to offering the Christian sacrifice. The Roman *Preparatio ad Missam* contains the following prayer: "Cum lavat manus dicat: Da, Domine, virtutem manibus meis ad abstergendam omnem maculam ut sine pollutione mentis et corporis valeam tibi servire." (2.) The washing of the priest's hands during the celebration of the divine mysteries. See "*Lavabo*."

ABLUTION OF THE SACRED VESSELS—The washing of the chalice and paten by the priest after offering the Christian sacrifice. Two of the ancient English rites ordered—first, wine to be poured into the chalice; secondly, wine and water over the celebrant's fingers; and thirdly, water only, in each of which cases the rinsings were taken by the priest. An almost similar rule is observed in the Latin communion, as may be seen from the concluding portion of the *Canon Missæ*.

- ABSOLUTION**—The act of absolving. A loosing from sin. This power was bestowed by our Blessed Saviour upon His apostles and their successors by a special and formal commission. It has been given to priests of the Church Universal ever since. It is bestowed in the Church of England by a form, at once precise, definite, and efficient, at the ordination of a priest; and is exercised by the Declaratory Absolution in Matins and Evensong by another more definite form in the service for Holy Communion, as well as by a third—specifically sacramental, standing in the first person—found in the Order for the Visitation of the Sick. In private confessions this latter form is invariably used.
- ABSOLVO TE** ("I absolve thee")—The form used in the Western Church in the remission of sins after private confession. Its English equivalent—"I absolve thee from all thy sins"—is found in the "Order for the Visitation of the Sick" in the Book of Common Prayer.
- ABUNA** ("Our Father")—A title commonly given to the chief or patriarch of the Abyssinian Christians.
- ABUTMENT**—That which abuts or borders on another. Hence that solid part of the pier or wall of a church or other building from which an arch springs, or against which it abuts, supporting and strengthening the lateral pressure.
- Ἀγαθόν**—A Greek term used by St. Basil the Great for the Holy Eucharist.
- Ἀγγελικός**—Greek, signifying (1.) angelic; (2.) monastic.
- ACCENDITE**—A short antiphon anciently chanted in the Roman Catholic Church on lighting the tapers for any particularly solemn service.
- ACCENTUATION**—A term used in ecclesiastical music to indicate the pitch and modulation of the voice. The accentuation is either (1.) simple, (2.) moderate, or (3.) strong. Some writers use other terms, but the division in most of them is threefold.
- ACCIDENTS**—A philosophical term signifying the non-essential qualities of a substance, *e.g.*, that which is received of the faithful in the Sacrament of the Altar is the Body and Blood of Christ, the bread and wine being held by theologians to be the accidents.
- ACERRA THURARIA**—A Latin term for the ecclesiastical vessel used in vestries and sacristies in which incense was kept. The term *acerra* was sometimes applied to portable incense-altars amongst the ancient Romans.
- ACCEMETE** (ἀκοιμητοί)—Monks in whose convents perpetual prayers and intercessions are made by various selected members of the community, who take duty in turn.
- ACOLYTE** (ἀκλόυθος)—The acolyte is the highest of the four minor orders of the Western Church—an office which can certainly be

traced up to the records of the third century. St. Cornelius (Epist. lv.) and St. Cyprian (*apud* Euseb. c. 93, lib. vi.) both mention the acolyte. The fourth Council of Carthage, A.D. 398, gives specific directions regarding the ordination of acolytes. The Sacramentary of St. Gregory likewise instructs the archdeacon officially present at the ordination to give the person to be ordained a candlestick with a wax taper, that he may know that to him has been consigned the particular duty of lighting the lights of the church; and also an empty cruet with which to indicate his duty of supplying wine for the Eucharistic Sacrifice (Statuta Eccl. Ant. c. vi.) Acolytes were the peculiar attendants of the bishops when functionizing in church, and were also assistants of the archdeacons. St. Isidore in his book, *Origines*, lib. vii. c. xii., writes—"Those who are called *acolytes* in the Greek language, are called *taper-bearers* in the Latin, because they bear wax tapers at the singing of the gospel; or when the sacrifice is about to be offered, tapers are lit and held by them." The form for the ordination of acolytes in the Latin Church is in strict harmony with that set forth by St. Gregory the Great. A candlestick, wax taper, and empty cruet is given by the ordaining bishop, together with solemn injunctions during the above-mentioned form, and then four special benedictions. The minor orders were unhappily abolished in the Church of England in the middle of the sixteenth century. In the same way, however, that it has been customary in the Roman Church to permit young laymen, and even boys, to minister in the sanctuary, without having received the ordination of acolytes, so in the recent Catholic revival in the Church of England, a similar practice has become quite general. Such persons wear a black cassock, a surplice or cotta, in serving at the altar. (See Illustration No. 1.)

ACT—A technical term given to certain short prayers, first commonly used in the fourteenth century, in which particular graces are specifically sought, and a special intention made in the saying of the prayer. Thus, there are acts of Faith, Hope, and Charity, &c. The following is an act of Faith:—"O my God, I firmly believe all that Thou hast revealed, and which the Holy Catholic Church proposes to me to be believed, because Thou art Truth itself, which can neither deceive nor be deceived. In this faith I desire to live and die."

'Αδελφαιον—A Greek term for (1.) a brotherhood; (2.) a convent.

'Αδελφή—A Greek term for a nun.

ADJUTOR—See "Server."

"Αδυτον—A Greek term for the sanctuary of a church. See "Aduytum."

ADVENT (*adventus*)—The season, commencing the ecclesiastical year, in which the Church commemorates the coming of our Blessed Saviour in the flesh, and looks forward to His second coming for judgment.

ADVENT ANTIPHONS—Those ancient Vesper Antiphons, used before and after the *Magnificat*, which begin with the letter O. That for the 17th of December is retained in the Kalendar of our Book of Common Prayer, and there stands thus—"O *Sapientia*," indicating, of course, that their use was not intended to be dropped. December 16.—O *Sapientia*—O Wisdom, which camest forth out of the mouth of the Most High, and reachest from one end to the other, mightily and sweetly ordering all things: Come, and teach us the way of prudence. December 17.—O *Adonai*—O Lord and Ruler of the house of Israel, who appearedst unto Moses in a flame of fire in the bush, and gavest unto him the Law in Sinai: Come, and redeem us with a stretched-out arm. December 18.—O *Radix Jesse*—O Root of Jesse, who standest for an ensign of the people, at whom kings shall shut their mouths, unto whom the Gentiles shall pray: Come, and deliver us, and tarry not. December 19.—O *Clavis David*—O Key of David, and Sceptre of the house of Israel, Thou that openest, and no man shutteth, and shuttest, and no man openeth: Come, and loose the prisoner from the prison-house, and him that sitteth in darkness, from the shadow of death. December 20.—O *Oriens*—O Orient, Brightness of the Eternal Light, and Sun of Righteousness: Come, and lighten those who sit in darkness, and in the shadow of death. December 21.—O *Rex Gentium*—O King of the Gentiles, and their Desire, the Corner-stone, Who madest both one: Come, and save man, whom Thou hast made out of the dust of the earth. December 22.—O *Emmanuel*—O Emmanuel, our King and Lawgiver, the Desire of all nations, and their Saviour: Come, and save us, O Lord our God. December 23.—O *Virgo Virginum*—O Virgin of virgins, how shall this be? For neither before thee was any like thee, nor shall there be after. Daughters of Jerusalem, why marvel ye at me? The thing which ye behold is a divine mystery.

ADVERTISEMENTS—Certain statements of principle, rules, suggestions, and directions, drawn up by the bishops during the reign of Queen Elizabeth, and issued for the guidance and direction of their clergy. They had little moral weight, and no legal authority.

ADYTUM—A term, from the Greek, applied to the innermost and secret part of a temple, where oracles were delivered; hence used of old for the chancel, or sometimes for the sanctuary, of a Christian church.

ÆIPARTHENOS—(Æιπαρθενος) Greek—Ever-virgin, the title of the Blessed Virgin Mary. A German carol thus runs:—

"As the sunbeam through the glass
Passeth, but not staineth;
Thus the Virgin as she was,
Virgin still remaineth."

AFFUSION—The act of pouring. "Baptism by affusion" is Baptism effected by the pouring of water upon the subject, in contradistinction to "Baptism by dipping," or "Baptism by sprinkling."

AGAPE (ἀγάπη)—A feast of charity, or festal banquet, in the Primitive Church, at which a liberal contribution was made by the rich for the poor, where both feasted. It was originally observed in remembrance of the Last Supper of our Blessed Lord, at which the sacrifice of the Eucharist was instituted. The holding of love-feasts in churches, however, on account of abuses which had sprung up, was forbidden at the Council of Carthage, A.D. 397.

AGENDA—A technical term for the actions performed in a public ecclesiastical service or function. A term for the things *done*, in contrast to the things *believed*—*credenda*.

Ἀγίασμα—A Greek term for (1.) anything blessed; (2.) the Temple of Jerusalem; (3.) the sanctuary of a church; (4.) any sacrament; (5.) the eucharistic species; (6.) the blessed bread; (7.) holy water.

Ἁγία, τὰ—A Greek term for (1.) the eucharistic species; (2.) the sanctuary.

Ἀγίακλαδον—A Greek term for a blessed palm-branch.

AGNUS BELL—A sacring bell; that is, the hand-bell anciently used in the Church of England to notify to the congregation the exact period when the priest was consecrating the Holy Sacrament.

AGNUS DEI—The Lamb of God. (1.) A symbolical representation of our Blessed Saviour under the form of a lamb, holding with its right foot a small white flag charged with a red cross. It is frequently found in ancient paintings, sculptures, and embroidery. St. John the Baptist is often represented pointing to such a symbol. (2.) A round cake of virgin wax, stamped with the above-mentioned device, solemnly blessed, and worn with a religious object. The Pope consecrates the Agnus Dei the first year of his pontificate, and afterwards every seventh year, on the Saturday in Easter Week, according to the Roman Ritual, with many solemn ceremonies. The use of the Agnus Dei is very ancient. (**See Illustration No. 2.**)

AGONIZANTS—A confraternity whose chief duty it is to intercede for the dying, more especially for criminals under sentence of death.

AIRLE, or AILE (*Ala*, a wing)—The lateral division of a church, or its wings so called; separated from the main body or nave of the building by arches supported on pillars. In the ordinary parochial churches of England there are usually not more than two aisles, one on each side; but in foreign churches there are more. In cathedral and collegiate churches there are aisles to the choir and Lady chapel.

Αἶθριον—A Greek term for the court in front of a church.

Απαχία—A Greek term for a purple bag, filled with dust, which the Greek emperor anciently carried in token of humility at his coronation.

Αποιμειτον—A Greek term for the light which burns continually before the Blessed Sacrament when reserved.

Ἀπολυνησια—A Greek term for excommunication.

ALB—The Alb, although not unlike a surplice, is nevertheless a distinct vestment. It was anciently made of fine linen, the sleeves being tight, in order that the hands of the priest might be at liberty when ministering at the altar. In several cases silks, satins, and damasks were used as materials for the Alb, more especially when worn by prelates and dignitaries; and the many still-existing inventories in Dugdale's *Monasticon*, and other similar works, show how rich our cathedrals and churches formerly were in these sacred treasures. The Alb of St. Thomas à Becket is preserved, with his other vestments, at Sens Cathedral. It is long, full, and ornamented with apparels of purple and gold. It was customary, as such records testify, to affix to the skirts, both before and behind, as well as to the cuffs, pieces of embroidery, often enriched with pearls, precious metals, and jewels, known as "apparels," which were also occasionally placed on the breast and back of the Alb—representations of which may be found in existing mediæval MSS.—and, in some instances, the whole sleeve-border and lower edge of the garment were ornamented with embroidery. Bishop Watson, of Lincoln, in the reign of Queen Mary, thus gives the symbolic meaning of these ornaments in his "Sermons:"—"And as Christe was crowned with thorne, and had His Hands and Feete nailed to the Crosse, so in amysse and Alb of the priestes there be tokens of these Five Woundes." According to the ancient Sarum use, an Alb was ordered to be always worn at Mass, not only by the priest, deacon, and sub-deacon, but by others employed at the altar. At penitential seasons, especially on Good Friday, the Alb was worn without any apparels or embroidery, and this is the unornamented vestment—the "white Albe plain"—alluded to in the First Prayer-Book of Edward VI., still prescribed for the priest and his assistants at the celebration of the Eucharist, according to the Reformed English Prayer-Book. (See Illustration No. 3.)

ALBUM—(1.) A book, as its name implies, of plain white paper. (2.) The "Liber Albus" of the ancient monasteries and guilds contained a personal history of visitors or benefactors, frequently recorded in the handwriting of the persons themselves commemorated.

Ἀλειτουργησία—A Greek term for a suspension from clerical functions.

ALEXANDRIAN LITURGY—That ancient liturgy to which the name of St. Mark the Evangelist is usually prefixed, believed to be at least as

old as the second century. Its liturgical peculiarity is the prefixing the Great Intercession for the living and departed to the words of Institution, instead of affixing them to the Invocation of the Holy Ghost, as is the case in liturgies of the Antiochene family ; or inserting them between the words of Institution and Invocation, as is the case with the Nestorian. On this liturgy were subsequently founded those of St. Cyril, St. Gregory, and the Coptic Community, all of which bear a certain resemblance to the more simple liturgy of Alexandria.

ALIEN PRIORIES—Offshoots of foreign religious houses, both extra-diocesan, and wholly independent of the particular jurisdiction of the highest monastic authorities in England.

ALLELUIA—A Hebrew term for "Praise ye the Lord," oftentimes repeated in the worship of the Jewish Temple, and adopted, at a very early period in the services of the Christian Church. Its introduction has been assigned to Pope St. Damasus. In mediæval times the use of the word was common in the services of festal times, more especially during Easter-tide.

ALLELUIATIC PSALMS—The five last psalms in the "Psalter of David," which commence with terms in English which are equivalent to the Hebrew "Alleluia."

ALLELUIA SATURDAY—The Saturday before Septuagesima Sunday, on which day "Alleluia" was sung for the last time prior to the Lenten season.

ALLELUIATIC SEQUENCE—That ancient hymn of which the burden corresponds with the Hebrew term from which it is named. In English Hymnals the translation commences "The strain upraise of joy and praise, Alleluia."

ALL HALLOWS—This is another name for All Saints' Day. There are several churches in England dedicated to God under this invocation, of which no less than eight are found in the City of London. Few feasts were anciently more popular in England than this. All the faithful remembered and invoked their patron saints on this day, and the public services were of a most solemn character. The link between the saints and the saved was declared by the ringing of peals upon the church bells on All Saints' Day, and by a constant tolling of the heaviest bell in a steeple during All Souls' Day.

ALL SAINTS' DAY—A feast which occurs on 1st November. The institution of this festival is believed to have originated from the dedication of the Pantheon at Rome, in honour of the Blessed Virgin Mary and all Christian martyrs, 1st November, A.D. 607, by Pope Boniface IV. Afterwards, first in one Italian diocese and then in another, the custom arose of honouring and commemorating all the known and unknown saints of the Universal Church on this day.

Gregory IV., who formed the festival commonly observed in Italy, introduced it into France A.D. 837. Anciently a feast in honour of all the apostles and their disciples was observed in some parts, more especially in the Diocese of Milan, on 1st May. But by degrees the Feast of All Saints, on the 1st of November,—as we learn from Joannes Belethus and Durandus, Bishop of Mende,—became, more or less, universally solemnized on that day. The Greeks keep their Feast of All Saints on the Monday after Whitsunday. In England there are no less than eleven hundred and fifty-two churches dedicated to God in honour of All Saints.

ALMOND BLOSSOMS—The flowers of the almond-tree. Archaic representations of almond blooms are constantly found illuminated in the “MS. Hours of the Blessed Virgin ;” and was often represented on embroidered vestments, on wall patterns of the Lady chapel, and in churches dedicated to our Lady. This was so in allusion to the rod of Aaron blossoming in a night—a symbol of Mary’s part in the work of the Incarnation.

ALMONER—A dispenser of gifts and alms. The officer who directs the distribution of charitable doles in connexion with religious communities, hospitals, and alms-houses. In England, France, and other Christian countries, there is a royal almoner, whose duties in the former are defined by the ancient unaltered constitutions of the royal chapels.

ALMONRY—That portion of a religious house where the alms of the monastery, convent, or community, are regularly distributed. This part of the building is usually found near the entrance-gateway. •

ALMS—The voluntary gifts of the faithful, freely given to the poor in Christ for their temporal benefit.

ALMS’-BAGS—Small bags, burses, or purses, of velvet, silk, damask, or cloth, made use of for collecting the alms of the faithful during divine service.

ALMS’-BASIN—A basin or dish of metal in which to receive the bags containing the “alms for the poor and other devotions of the people” for presentation on the altar. They are made of brass, latten, or even of costlier metals. Ancient examples frequently contain representations in relief of the Temptation of Eve, or the Return of the two Spies from Canaan. Modern specimens are commonly adorned with texts of Scripture.

ALMS’-BOX—*See* “Alms’-Chest.”

ALMS’-CHEST—A chest or box, fastened to the wall, or standing on a pillar in a church, into which the general offerings of the faithful for the poor were placed at any public service. There is a fine and remarkable specimen of the age of the fifteenth century remaining in St. George’s Chapel, Windsor.

ALMS'-DAY—Saturday, because weekly benefactions and alms were, here in England, commonly then distributed in ancient times.

ALMS'-DISH—A vessel of brass, latten, copper, silver, or gold, into which the alms of the faithful, gathered at the offertory, are placed prior to their being formally and solemnly offered to God Almighty upon the altar. Many ancient examples of such vessels exist in London churches, mostly of Flemish manufacture. There are good specimens of this kind at All Saints' Church, Lambeth, and at St. Mary's, Prestbury, in Gloucestershire. The alms'-dishes at St. James', Piccadilly, and at the Chapel Royal, St. James', are of silver-gilt, richly engraved and embossed.

ALMS'-MEN—Male inmates of an almshouse, or house of charity. Some of the sixteenth century alms'-houses were erected out of the spoils of the suppressed monastic institutions.

ALMS'-SATURDAY—The Saturday in Passion Week, *i.e.*, the Saturday before Palm Sunday. It is called "Alms'-Saturday," because the alms of the faithful contributed during Lent are sometimes given to the poor on that day, so as not to interfere with the solemnities of the coming Holy Week. The *Secret* in the Sarum office for this day referred both to the alms-giving and alms-distribution.

ALMUTIUM—An Amess. The Amess is often confounded with, but is wholly distinct from, the Amice (*Amictus*). The former was a hood of fur worn anciently whilst reciting the offices by canons, and afterwards by other distinguished ecclesiastics, as a defence against the cold. At times it fell loosely on the back and shoulders, and was drawn over the head when occasion required, the ends, becoming narrower and usually rounded, hung down in front like a stole, for which, by some modern writers, it has been mistaken. The amess has a certain similarity to some of the academical hoods now in use. There are very many specimens of this vestment represented on memorial brasses, one of the best of which—a figure of Sir John Stodeley—remains in the church of St. Mary Magdalen, Upper Winden, Bucks. This garment is still used in the Latin Church, some of the bishops and abbots of which wear amesses of ermine lined with purple. In the Church of England its use appears to have been wholly discontinued. (*See Illustrations Nos. 4, 5.*)

ALoud—Loudly. With a loud voice. A term used in the Book of Common Prayer, where the officiating cleric is directed thus to say certain prayers—aloud, in contradistinction to *secreto*, as was anciently the case with the Lord's Prayer and Hail Mary at the beginning of the various Hours.

Ἄλτάριον—An altar. *See* "Altar."

ALTAR (*Ara, altare*)—That table-like construction in the Christian Church, whether of wood, stone, or marble, upon which the Chris-

tian sacrifice is offered. The earliest altars, no doubt, were like to tables in their form and general character, in remembrance of the Jewish solemnity at which our Saviour instituted the Holy Eucharist. After the public persecutions, however, when Christians were driven to the Catacombs, the Christian sacrifice was commonly offered at and upon the tombs of the martyrs. Hence, when the Church afterwards had peace, the form of a tomb was sometimes preserved ; or, at all events, altars of stone or marble were erected over the sleeping-places of the martyrs. Pope St. Sixtus II. is said to have erected the first stone altar, A.D. 257. St. Wolstan is believed to have introduced stone altars into England, where before, as in the Eastern Church, so generally in the Western, they were commonly of wood. The use of wood, as the material for their construction, connected the solemn act there wrought upon them with the offering on Calvary ; the use of stone symbolized the sure foundation of the faith. "That Rock was Christ." But for many years the custom neither of East nor West was uniform. St. Gregory of Nyssa mentions stone altars in the East ; Pope St. Damasus, his contemporary, alludes to wooden altars in the West, as do also St. Augustine and Optatus. There are wooden altars existing in the churches of St. John Lateran and St. Praxedes at Rome. In the Church of St. Cecilia, in the same city, there is a remarkable example of a stone altar supported on a single pillar. Throughout Italy, generally, the earliest examples are found to stand on five or seven pillars. In the East, the wooden tables had five supports, representing our Lord and the Four Evangelists. Occasionally in the West, large slabs of stone, built into a wall, were supported by brackets of the same material ; but after the twelfth century, solid constructional altars were mainly erected. At Vienne an altar still exists, believed to be of the fifth century, of one solid block of marble. Of old, as in the Greek Church now, there was but one altar in a church,—the general addition of others being, comparatively speaking, of later introduction. Exceptions to this rule, however, existed even in the time of Constantine. At Milan, the old altar, detached from the wall, as when there was but one in the cathedral, still stands and is used. When altars were erected of solid stone, their coverings were often of gold, silver, copper, latten, or bronze, and the jewellers' art was enlisted to bestow upon them the greatest artistic finish and beauty. In the Hotel Cluny, there is an altar frontal or covering of gold ; at Milan, an altar-facing of silver, richly enamelled ; at Florence, there are two of bronze and copper, most elaborately embossed, engraved, and adorned with enamels. On the other hand, the altars of country churches were commonly of stone, without any very elaborate carving or ornamen-

tation, examples of which exist at Arundel (**See Illustration No. 6**) Abbey, Dore, in Herefordshire, standing on shafts; in the chapel of the Pix, Westminster; at Chipping-Norton, Erylone, and Burford, Oxfordshire; at Warmington and Shotteswell, Worcestershire; at Christ Church, Hampshire; at Claypole, Lincolnshire; at Mallwyd, Merionethshire; at Forthampton, Gloucestershire; at Dunster, Somersetshire; and at the Magdalene Hospital at Ripon. Anciently the altar stood away from the east wall, and in later apsidal churches it was placed in the chord of the apse. Afterwards, in mediæval times, from the thirteenth century, it was almost universally found in a more easterly position—this was particularly the case here in England—if not at the extremity of the church. Cathedrals, from the nature of their construction, having chapels around the eastern end, were usually exceptions to this rule. At the religious changes here, which were made during the sixteenth century, there was an almost universal destruction of those altars; so much so, indeed, that the ancient examples which exist throughout the whole country scarcely exceed fifty in number. In lieu of stone altars, wooden tables were substituted, to the great dislike and loss of the faithful, and ordinarily only one was placed in each church. During the Commonwealth these tables were frequently removed into the body of the church at the celebration of the Eucharist, and carried back again afterwards. In later years, however, the older and better customs have prevailed, and wooden altars have been erected, both in cathedrals and parish churches, more in accordance with sound ancient precedent, and the magnificent examples existing abroad, of which the like no doubt were known in England. In the first Prayer-Book of Edward VI., the altar was called “God’s board.” During the Laudian Revival, and afterwards at the Restoration, more than one altar was set up again in certain of our cathedrals. In the present day, a second and even a third altar may be found in most of our cathedrals, and also in some of our parish churches.

ALTARAGE—The dues tendered at the altar, during the offertory, specially provided for the maintenance of the priest. They became less in amount, and were more frequently omitted in England, when specific endowments were provided for the clergy. At funeral celebrations altarage was given almost universally during the seventeenth and eighteenth centuries.

ALTAR-BREAD—The bread made use of in the Christian sacrifice. At the institution of the Holy Eucharist unleavened bread was, no doubt, used by our divine Redeemer (*see* St. Luke xxii. 15); and this custom, which is a matter of discipline, and does not touch the essence of the Eucharist, is still observed by the whole Latin Church, by the Armenians, and by the Maronites. The Ethiopian Christians

also use unleavened bread at their Mass on Maundy Thursday, but leavened bread on other occasions. The Greek and other Oriental churches use leavened bread, which is especially made for the purpose with scrupulous care and attention. The Christians of St. Thomas likewise make use of leavened bread, composed of fine flour, which, by an ancient rule of theirs, ought to be prepared on the same day upon which it is to be consecrated. It is circular in shape, stamped with a large cross, the border being edged with smaller crosses, so that when it is broken up each fragment may contain the holy symbol. In the Roman Catholic Church, the bread is made thin and circular, and bears upon it either the impressed figure of the Crucifix, or the letters I.H.S. Pope St. Zephyrinus, who lived in the third century, terms the Sacramental Bread—*Corona sive oblata sphaerica figura*, "a crown or oblation of a spherical figure" (Benedict xiv., *De Sacrificio Missæ*, lib. i. cap. v. sec. iv.), the circle being indicatory of the Divine Presence after consecration. The Orientals occasionally make their altar-breads square, on which is stamped a cross with an inscription. The square form of the bread is a mystical indication that by the Sacrifice of Christ upon the Cross, salvation is purchased for the four corners of the earth—for north, south, east, and west; and, moreover, that our Blessed Saviour died for all men. In the Church of England, unleavened bread was invariably made use of until the changes of the sixteenth century. Since that period, however, with but few exceptions, common and ordinary bread has been unfortunately used. The ancient rule has never been theoretically abolished, while one of the existing rubrics runs as follows:—"It shall suffice that the bread be such as is usual to be eaten; but the best and purest wheat bread that conveniently may be gotten." (See Illustrations Nos. 7, 8.)

ALTAR-BREAD BOX—A box to hold the wafers or altar breads, before consecration. Such receptacles were anciently of metal, box-wood, or ivory. The example given in the illustration is of ivory, mounted in silver. (See Illustration No. 9.)

ALTAR-CARD—A modern term used to describe a printed or written transcript of certain portions of the service for Holy Communion, more especially those parts which, having to be said by the officiating priest in the midst of the altar, he requires to have placed immediately before him. The altar-card, therefore, is placed in that position.

ALTAR-CARPET—A carpet placed in front of the altar, over the steps of the deacon and sub-deacon, as well as over the whole of the upper platform or predella, on which the officiant stands to minister. In mediæval times, Eastern carpets were commonly used for this purpose. Modern changes have not, as yet, produced anything superior or more fitting. Green is the proper colour for use, as

harmonizing with any other shade of green, and as contrasting duly and well with all the other ecclesiastical colours.

ALTAR-CERECLOTH—See "Altar-Linen."

ALTAR-CLOTH—An ordinary term for that covering of the altar which, made of silk, velvet, satin, or cloth, is placed over and around it. The altar-cloth is usually made in two portions—first, the antependium, which hangs down in front, and is often richly embroidered; and, secondly, the superfrontal, which covers the slab, and hangs down about six inches both in front and at the sides. See "Antependium" and "Superfrontal."

ALTAR-CROSS—A cross of precious or other metal placed behind the centre of an altar, to signify that every grace and blessing bestowed upon the faithful is given for and through the death of our Lord upon the cross of Calvary. In recent times a figure of Jesus Christ has been sometimes affixed to the altar-cross. See "Crucifix."

ALTAR-CURTAINS—Hangings of silk, damask, satin, or other fitting material, suspended on rods, so as to inclose the ends of an altar. In large churches they are found very convenient for protecting the altar-tapers from currents of air and draughts. Their colour varied with the ecclesiastical season. (See *Illustration No. 10.*)

ALTAR, DOUBLE—An altar so constructionally erected that it might serve for two chapels. In some instances a pierced screen divided it from north to south, in which case the two officiating priests would have faced each other had they celebrated contemporaneously; in most cases, however, the division was made by a screen which stood east and west—that is, supposing the altar to have been placed in its customary position. A double altar still exists and is used at Bologna, without any screen to separate it, at which altar the officiants faced the congregation.

ALTAR-HERSE—A term sometimes used to describe the frame on which a temporary canopy was erected over an altar on special solemnities and festivals of the highest rank. They were sometimes used at funerals of royal and noble persons. Their hangings were often adorned with heraldic devices.

ALTAR, HIGH—That altar which is the chief, cardinal, or principal altar in a Christian church; the altar which is ascended by a large number of steps, and the level of which is raised, elevated, or heightened above that of other altars. The altar which stands in the eastern part of the choir or chancel. The altar at which High Mass is commonly sung on Sundays and chief festivals.

ALTAR-HORNS—The horns or corners of the altar which are on its western side. The north corner was called the "Gospel Horn" (*cornu evangelii*), the south the "Epistle Horn" (*cornu epistolæ*).

ALTARISTÆ—A term used to designate those priests other than the

parochus, who were specially appointed to say Mass for specific intentions, at private, chantry, or privileged altars.

ALTAR-LANTERNS—A term occasionally found in old records describing those lanterns which were used in lieu of simple wax tapers for altars, when erected temporarily and out of doors. Abroad they are found in the sacristies of many churches.

ALTAR-LIGHTS—Those lights which are placed either upon, or immediately behind, the altars of our churches, to symbolize, generally, the light of the Gospel and the twofold nature of our Blessed Lord, Who in the Nicene Creed is called "Light of Light," and is the True Light of the World. At the offering of the Christian sacrifice two lights are commonly used, but the law of the Church of England is that they must not be placed *upon* the altar. They may stand behind it, or at its sides.

ALTAR-LINEN—Those linen cloths, three in number, which are used to cover the altar-slab. The first is a cloth duly prepared with melted wax (hence called the altar-cerecloth), the second is a cloth to protect this first cloth, and the last is the cloth of linen which, placed over the top of the altar, hangs down to the ground, or nearly so, at either end of the altar.

ALTAR-LODGE—A step or ledge behind an altar on which the *ornamenta*, *i.e.*, the cross, candlesticks, and flower vases, are placed. Behind some altars there are more than one step, especially in those of Roman Catholic churches, from which Benediction with the Blessed Sacrament is given.

ALTAR OF OUR LADY—That altar which stands in the Lady chapel of cathedrals, or in the side chapels (one of which, in most parish churches, was anciently dedicated to Mary). Here "Mary mass" was said. See "Mary Mass."

ALTAR-PIECE—A technical term for the picture which is so commonly found behind the altar or holy table in Christian churches. The most appropriate subject for representation in it is the Crucifixion; but the Ascension and other of the Divine mysteries of our Lord's life are frequently depicted. Numerous examples of the Altar-Piece exist in the Church of England, many erected during the Laudian Revival; others in Queen Anne's reign.

ALTAR, PORTABLE—A small tablet of marble, jasper, or precious stone, used for mass when said away from the parish altar, in oratories, or other similar places. It was termed "super altare," because commonly placed upon some other altar, or on any decent and fitting construction of wood or stone. A special licence was needed to enable a cleric to possess such a portable altar, which licence was anciently given by the diocesan, but was afterwards reserved to the Pope. Examples of such licences are common in certain mediæval

documents, and are frequently referred to in the last testaments of the clergy. A most interesting example of a portable altar is in the possession of the Rev. Dr. Rock, Canon of the R. C. Cathedral of Southwark, in oriental jasper, enclosed in silver, and adorned with *nielli* and engraved ornaments. Its dimensions are 12 inches by 7½. The portable altar, the top of the slab of which is represented in the accompanying woodcut—a remarkable specimen of foreign twelfth-century work—is in all respects of the same form as an altar, being constructed, as it is believed, for relics. The slab is of serpentine, supported on pillars of silver, between which there are representations of our Blessed Lord throned in glory, with the apostles, Saints James, Jude, Peter, Andrew, Philip, and Simon the Canaanite. The ends are of wrought scroll-work. On the slab are the four evangelistic symbols in enamel, with figures of Abel and Melchisedec; thus linking the old dispensation with the Gospel. The inscription stands thus:—

“ Quidquid in altari punctatur spirituali,
 Illud in altari completur materiali.
 Ara crucis, tumuli calix, lapidisque patena,
 Sindonis officium candida bissus habet.”

(See Illustration No. 11).

ALTAR-PROTECTOR—The name given to a covering of green cloth, baize, or velvet, which, exactly fitting the top of the altar, is placed on it at all times when the altar is not being used, to protect the sacred linen from dust and defilement.

ALTAR-RAILS—Low rails of wrought iron or wood, placed north and south towards the west end of the sanctuary—(1), first, for the better protection of the altar and its furniture; and (2) secondly, as a support for the communicants when they come to receive the Body and Blood of their Lord.

ALTAR OF THE ROOD—That altar which in England anciently stood westward of the rood-screen in large churches, and at which commonly the parish mass was sung.

ALTAR-SCREEN—That screen which in collegiate and cathedral churches separates the choir either from the Lady-chapel or the ambulatory, and against which the choir or high altar stands. Examples occur at York Minster and Durham Cathedral.

ALTAR-SIDE—That part of the altar which faces the congregation. In correctly-orientated churches, this is, of course, the western side. But where altars are placed against the north and south walls of collegiate or cathedral churches, as is constantly the case on the Continent and in the Anglo-Roman communion, its side will be that against which the priest stands while ministering at the same.

ALTAR-STEPS—The steps round and about the altar in a Christian

church. They are usually at least three in number, independent of, and in addition to, the platform, predella, or dais, on which the altar is actually placed. Sometimes they are more in number than three; if so, they are either five, seven, or fourteen. The latter would pertain to the high altar of a collegiate church or cathedral.

ALTAR-STOLE—A mediæval ornament, in shape like the ends of a stole, hanging down over the front of the antependium of the altar, indicating that the altar itself is constantly used, and symbolizing the power and efficacy of the Christian sacrifice. (See **Illustration No. 10**, used in "Altar-Curtains.")

ALTAR-STONE, or SLAB—That stone which should be without spot or blemish, and consequently entire, which forms the upper and chief part of a Christian altar. In the Church of England, the law requires that the lower portion of the altar be of wood. At Westminster Abbey, and in hundreds of other churches, the slab is found of stone or marble.

ALTAR-TAPER—The wax-tapers—so called because they taper in shape—used in those candlesticks which are placed on or about the altar; ordinarily those tapers which are lighted during the offering of the Christian sacrifice. Custom, in the West, expects that at least two be lighted, even at low celebrations; at high celebrations in the Latin Church, as also in some English churches, six tapers are then ordinarily lit. They symbolize (1.) the fact that our Blessed Saviour—"God of God, Light of Light, Very God of Very God,"—is the True Light of the World. They are also (2.) symbols of joy and gladness on the part of the faithful that Christ is born into the world (α .) naturally, *i.e.*, by nature; (β .) sacramentally, *i.e.*, in the Eucharistic mystery.

ALTAR-VASES—Vases of latten, brass, china, or earthenware, specially made for holding flowers to decorate the altar. This custom does not appear to be of any very great antiquity, beautiful and appropriate as it is. Churches were anciently decorated with boughs and branches, and their floors strewn with rushes, bay, and yew-boughs; but the formal introduction of flowers in vases on the altar-ledge is of no higher antiquity than the early part of the last century.

ALTAR-VESSELS—Those vessels which are ordinarily used in the sacrament of the altar, viz.—(1.) The chalice, (2.) the paten, and (3.) the ciborium. The chalice is a cup of precious metal, the paten a plain circular plate of the same, and the ciborium—used to contain the sacramental species under the form of bread—is a covered cup surmounted with a small cross, from which the faithful are communicated when the communicants are numerous, and in which the Holy Sacrament is preserved for the communion of the sick. The cruets for wine and water, and the bread-box in which, or the plate

on which, the breads are placed, are not actually "altar-vessels," being found on the credence-table—their proper place—during the Christian sacrifice. See "Chalice," "Ciborium," and "Paten."

ALTAR-WALL—The wall behind an altar against which the reredos or altar-piece stands. See "Altar-piece" and "Reredos."

ALTAR-WINE—Wine used in the sacrament of the altar. This should be of the pure juice of the grape. Our twentieth canon orders it to be "good and wholesome." Tent wine is ordinarily used in England, as being more appropriate in its symbolism; but light-coloured wine is not uncommonly adopted. Claret—wanting, in some particulars the true nature of wine—is forbidden by several Western decrees.

ALTAR, WOODEN—An altar made of wood. Anciently the altar was usually constructed in the form of a table, and hence was called the "divine" or "holy table." The wooden altar-table on which St. Peter offered the Christian sacrifice is still preserved at Rome. In the Eastern churches the altars are commonly of this material; and the same has been the case in the Church of England since the religious changes of the sixteenth century. Slabs of stone should be, as they frequently are, placed on the top of the table, which slabs, being marked with five crosses, are that part which is specially consecrated with prayer and unction.

ALTERNATION—The act of following and being followed in succession. Hence the response of a congregation praying or praising alternately with the cleric or clergy officiating. This commonly occurs in Litanies, singing of psalms, and chanting of canticles.

AMBO (Ambone, *Italian*; ἄμβωνας, ἄμβων, ἄμβωνας, *Greek*)—A rostrum, desk, or pulpit, with a large desk before it, in a choir, whereon anciently the officiating clerics stood to chant the Lessons, Epistle, and Gospel. The ambo had two series of steps, one turned to the east, and the other to the west. At Rome, where used, there are now commonly two ambones. That for the gospel is formed on the south side; that for the epistle on the north. Large candlesticks for tapers are placed near the former, and during the Easter season the Paschal candle stands near it likewise. There are three existing examples of the ancient ambo at Rome, viz., in the churches of St. Clement, St. Laurence, and St. Mary in Cosmedin. In the latter there is a Mosaic candelabrum near the ambo, both of which are still used. See "Rood Loft."

AMBROSIAN LITURGY—That form for celebrating Mass drawn up by St. Ambrose, still used to the present day in the diocese of Milan. While substantially identical with the Roman rite, it has many peculiarities of its own, indicating at once its veritable antiquity and the Eastern origin of its distinctive features.

AMBULATORY (EXTERNAL)—A covered walking-place attached to a re-

ligious house, or cathedral precinct. Hence a cloister; more particularly a cloister, one side of which is open to the weather, and the windows or apertures of which are unglazed.

AMBULATORY (INTERNAL)—An aisle or covered walk in a church, college, or religious house, in which there are no benches, seats, nor chairs, but which is left perfectly free for solemn and other processions. Many examples of such occur in our cathedrals and some of our larger parish churches.

AMEN—An ecclesiastical response indicating agreement, assent, or consent. The term itself is originally Hebrew, and its exact meaning "So be it" or "So let it be;" but it has been retained in common use in all parts of the Christian family. In the Book of Common Prayer it is sometimes printed in Roman letters thus, "Amen," and then the officiant says it apart from the congregation. When printed in italics, thus, "*Amen*," the congregation say it independently of the priest, and as outwardly affirming their agreement with what he has just uttered or declared.

AMERICAN LITURGY—A form for celebrating the Holy Communion peculiar to the Protestant Episcopal Church of the States of America. It is substantially identical with the service used by the Scottish Episcopalians, but differs in certain unimportant particulars. Both forms contain an invocation of the Holy Spirit after the words of consecration (their specialty); in other respects they follow the service in the first liturgy of King Edward VI.

AMERICAN PRAYER-BOOK — That service-book, corresponding to the Book of Common Prayer in the Church of England, which is used by the non-Roman Episcopalians in America. This Church, which is an offshoot of the Churches of England and Scotland, was formally organized when Dr. Seabury received Episcopal consecration from three Scottish prelates in 1784. Afterwards other bishops were consecrated at Lambeth by Moore, Archbishop of Canterbury and others, and a due and regular episcopate bestowed upon the American community. The Prayer-Book nearly follows our own, but the service for Holy Communion is formed after the model of the Scotch rite, with certain features borrowed from Edward VI.'s First Prayer-Book. On the other hand, the Athanasian Creed is omitted, the form for conferring Orders altered, and the form of Absolution in the service for the Visitation of the Sick is absent. The practical additions made do not atone for the absence of these unfortunate changes.

AMICE—The Amice (*Amictus*) is an oblong piece of fine linen, with strings (See Illustrations Nos. 12, 13), worn by all clergy above the minor orders over the cassock, and is placed first on the head, then, being adjusted round the neck, forms the collar, sometimes

ornamented with a strip of embroidery, as represented on ancient brasses. In several of the Anglo-Saxon Pontificals it is alluded to as being one of the vestments used at the altar, and in that respect is supposed to have been peculiar to England, for it was not until the beginning of the ninth century that it was formally recognized by the Western Church as the first of the sacrificial garments. Amalarius says —“*Amictus est primum vestimentum nostrum, quo collum undique cingimus.*” (See Illustration No. 14). It was worn over the head by the priest when vesting for Mass, and only turned back just as he was preparing to go to the altar; hence the Church began to look upon it as symbolizing the Helmet of Salvation. By the Sarum Ritual its use was not always confined to the higher clergy, the minor clerks and choristers who officiated about the altar being not only allowed but required at special seasons to be vested both in alb and amice. It was also one of the garments with which the monarch was anciently invested at his coronation. King Edward VI. was the last on whose head it was placed, since which period its use at coronations has been discontinued.

AMICTUS—See “Amice.”

AMPHIBALUM—A term used to designate the sacrificial vestment of the Christian Church, *i.e.*, the chasuble. It is also called *casula*, *pænula*, *planeta*—*φαινωλίον* and *φινωλίον*. See “Chasuble.”

AMPULLA—(1.) A vessel for holding holy, consecrated, or blessed oil, used in unction. (2.) The term is sometimes applied to the large flagons which are used instead of cruetts, for the wine and water for the Blessed Sacrament. (3.) A leathern pouch worn by pilgrims.

AMPULLING-CLOTHS—Cloths with which to wipe away the blessed oil, used for the Sacrament of Extreme Unction, so called because in England the oil was anciently kept in an “Ampulla.” This vessel is still referred to by that name in the Order for the Coronation of our kings, as is also the ampulling cloth or towel.

ANABATA—A term for a hooded cope, usually worn in out-door processions, frequently larger and longer than the choral cope. Anciently the hood was one that could be actually drawn over the head for use, and not the mere flat ornamental appendage found on the ordinary cope.

Ἀνακαμπτήρια—The small cells or receptacles for strangers within the precincts of an Eastern Church.

Ἀνάλαβος—A Greek term for the monastic girdle or scapular.

Ἀναληψις—A Greek term for the Ascension of our Blessed Lord.

ANALOGION (*ἀναλογιον* or *αναλογισιον*)—A Greek term for a reading-desk, lectern, elevated stall, or pulpit.

ANAPHORA (*ἀναφορά*)—(1.) An oblation; (2.) The Canon of the Mass; (3.) The Host in the Christian sacrifice; (4.) The recitation of the names on the Diptychs at Mass.

ANATHEMA (ἀνάθεμα)—The solemn curse or ban of Holy Church, exercised in the Name and by the authority of our Blessed Lord ; “Whosoever sins thou retainest, they are retained.”

ANATHEMATATA—A term used to designate the coverings of the altar in the early Church.

ANCHORESS—A nun. A solitary religious, who, apart from any companion, lives in a desert place, exercising the monastic virtues without being attached to any particular community.

ANCHORET—A monk unattached to any specific religious house, who seeks a retreat away both from the cloister as well as from the haunts of men, there practising the known duties of a religious.

ANGEL (αγγελος)—(1.) A messenger ; (2.) A spiritual intelligent being created by God to do His will, and to declare it to mankind. Angels are frequently represented in old Christian art clothed in albs, amices, and stoles. When the Pagan renaissance arose, this dress was altogether discarded, and they appeared as nude children with wings. In pictures and stained glass they bear trumpets, declaring the Voice of God ; flaming swords, indicating the wrath of God ; sceptres, the power of God ; thuribles, as presenting incense, which represents both the prayers of the saints and the worship of the faithful.

ANGELIC DOCTOR, THE.—St. Thomas Aquinas.

ANGELIC HABIT—The habit in which ancient Christian artists usually represented angels was the alb, apparelled and girded, over which was the crossed stole of gold. A zone of gold on the forehead, with a star or cross, is also commonly found.

ANGELIC HYMN—That hymn which the angels sang in the presence of the shepherds of Bethlehem when announcing to them the birth of Jesus Christ, the Redeemer of the world. It is always sung in the Liturgy, because Christ is, as it were, born anew in the Eucharistic mystery each time that the Holy Sacrifice is offered.

ANGELIC SALUTATION—The salutation, “*Ave Maria, gratia plena, Dominus tecum,*” with which the archangel greeted the Blessed Virgin Mary, when he announced to her that she was to become the Mother of our Lord and God.

ANGELS, NINE ORDERS OF—The following are given as comprising the Angelic orders :—(1.) Angels ; (2.) Archangels ; (3.) Principalities ; (4.) Powers ; (5.) Dominations ; (6.) Virtues ; (7.) Thrones ; (8.) Cherubims ; and (9.) Seraphim. (See Col. i. 16.) The nine orders of angels are represented in painted glass in the chapel of New College, Oxford. No uniform emblems or symbols are traditionally common to each order, they being found very diversely portrayed in different places.

ANGELUS—(1.) A solemn devotion, in memory of the Incarnation of the Eternal Word, consisting mainly of versicles and responses, the

Angelic Salutation three times repeated, and a collect. This pious devotion, which arose in the early part of the sixteenth century, is now used three times a day by Catholics (*vide* Acta Sanct. Boll. vii.) The exact form runs as follows:—I. The angel of the Lord announced unto Mary, and she conceived of the Holy Ghost. Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. [Holy Mary, mother of God, pray for us sinners, now and at the hour of our death.] Amen. II. Behold the handmaid of the Lord; be it done unto me according to Thy Word. Hail, Mary, &c. III. And the Word was made flesh, and dwelt among us. Hail, Mary, &c. Collect:—We beseech Thee, O Lord, pour Thy grace into our hearts; that, as we have known the incarnation of Thy Son, Jesus Christ, by the message of an angel, so, by His cross and passion, we may be brought unto the glory of His resurrection, through the same Jesus Christ our Lord. Amen. *See* “Angelus Bell.”

ANGELUS BELL—A bell specially dedicated in honour of the Blessed Virgin, called “The Lady-Bell,” which was rung thrice a day, at morning, noon, and night, during which the faithful in England, before the Reformation, recited the Angelus or “Memorial of the Incarnation.” This custom, which is still common in Roman Catholic countries, has been restored in some parts of England; amongst others, on the estate of Mr. Ambrose Phillipps de Lisle, in Leicestershire, and likewise in certain Church of England convents. *See* “Angelus.”

ANGLICAN—A member of the Church of England. A term which indicates that the person using it, or applying it, does so in order to describe one who is in visible communion with the See of Canterbury,—a Catholic believer, who is neither a Roman nor an Oriental.

ANGLICAN MUSIC—That specific type of music which, in contradistinction to the ancient Plain Song of the Church Universal, has been specially written for the services of the Church of England since the Reformation. It is more florid and less solemn and dignified in its character than Plain Song, and for a considerable period entirely superseded it.

ANGLO-CATHOLIC—*See* “Anglican.”

ANKERHOLD—The cell or place of abode of an anchorite or anchoress.

ANNALIST—An officer in a religious House who was authoritatively and solemnly commissioned to write the Annals of the institution, and to record such public events as bore upon religious or ecclesiastical questions. Many such Annals and Records have been preserved and printed.

ANNALS, or ANNUALS—(1.) A term used to describe anniversary

Masses for the faithful departed in general, which were commonly said on All-Souls' Day ; or for the souls of particular individuals upon the anniversary of their decease. These latter were sometimes solemnized half-yearly, or on the festival of the departed person's patron-saint. Other terms for annuals were "Yearminds" and "Obits." (2.) The written Records of Religious Houses. (3.) This term was also secondarily applied to Masses said for deceased persons, either daily or weekly throughout the year succeeding their decease, or annually, on the anniversary of their decease, for the space of three, seven, or twenty-one years.

ANNATES—A year's income of a spiritual living ; the first-fruits, formerly in England given to the Pope on the decease of a bishop, abbot, or parish priest, and paid by his successor. Henry VIII. appropriated them, but Queen Anne restored them to the Church, to form a fund for the augmentation of poor livings, commonly called "Queen Anne's Bounty."

ANNIVERSARIES—(1.) Stated or fixed days returning with the revolution of the year. (2.) Appointed days, occurring once a year, on which the death or martyrdom of Christian saints is specially commemorated. (3.) Days on which dedication feasts are annually observed. (4.) Masses for the dead said once a year on the return of the day on which the person for whose special benefit they are offered departed this life.

ANNUALIA—The fees paid to a priest for annually commemorating the death of certain persons, and for saying Mass for the repose of their souls.

ANNUELLAR—The priest permanently appointed to a chantry chapel, whether connected with a parish church, a religious house, or a cathedral, who annually, as the various anniversaries return, says Mass or recites prayers for the benefit of the faithful departed.

ANOINTING—The act of unction, *i.e.*, the smearing with oil. The pouring on either of oil, or of oil and balsam ; or of any oleagenous matter, duly prepared and solemnly set apart for religious purposes.

ANOINTING IN CORONATIONS—The act of anointing the sovereign at the time of his crowning. This rite, originating under the older dispensations, has been adopted by the Christian Church, and is commonly practised now. In the form used for the coronation of our kings, it is only performed by the archbishop, with all the ancient solemnities. See "Ampulla" and "Ampulling Cloth."

ANOINTING THE SICK—A religious Christian rite, enjoined by the apostle St. James, practised by the whole Church ; and ordered to be observed in the first Prayer-Book of King Edward VI., which book was compiled, as was asserted, under the direct help of the Holy Spirit. There is no form for unction in our present Prayer-book,

but old uses are frequently followed. In the West the oil for anointing the sick is consecrated by one bishop; in the East by seven priests.

ANTE-CHAPEL—(1.) A transeptal building at the west end of a collegiate or conventual chapel, by which access was mainly gained to the building itself. (2.) The outer portion of a chapel, which lies west of the rood-screen in the same.

ANTE-CHURCH—A term to designate an approach to a church situated at the extreme west end of the building, of which it forms the main entrance.

ANTE-COMMUNION—(1.) An Anglican term used to designate that portion of the Liturgy or Communion service which, commencing with the Introit, or the Lord's Prayer, closes with the end of the Nicene Creed. (2.) This term is also used for the introductory part of the Eucharistic office, when it only, and nothing further, is intended to be used. Its use alone is a very reprehensible custom, and an extremely "corrupt following of the apostles."

ANTELUCAN SERVICE—A term used to designate a service which was frequently said in the early Church before break of day, or *ere it was light*. Hence its name. It was usually made the preparation for the offering of the Christian sacrifice.

ANTEMENSIA—The Greek term for an altar-cloth which has been duly blessed, and is only used at the time of the offering of the Christian sacrifice, where there is no consecrated altar.

ANTE-PANE—An antependium. See "Antependium."

ANTEPENDIUM—(1.) A frontlet, forecloth, frontal, or covering for an altar, of silk, satin, damask, or velvet; so called because it hangs down before it. Sometimes these antependia were richly embroidered with figures of saints, Scripture subjects, or powdered with stars, cherubim, pomegranates, peacocks, or conventional flowers. (2.) A cloth used to hide the rood or any other image. (3.) A curtain used to hang in front of a chantry chapel.

ANTHEM—This word is a corruption of the ancient word Antiphona. It originally meant anything sung antiphonally; therefore an alternate chant. In the Breviary it has several significations. It is ordinarily applied to a short sentence, generally taken from Scripture, sung before and after one or more psalms of the day. The same name is given to the prayers or ejaculations in the commemorations used at the end of various services, and also to the metrical hymns at the end of Compline and other offices. In the present English office the rubric relating to the Anthem dates from the final revision of the Book of Common Prayer in 1661. The place of its performance seems suggested by that which the antiphons occupy in commemorations and concluding parts of the service of the

Breviary. In respect to the Anthem in connexion with the Litany, in the time of St. Gregory the Great, the service (Litany) during the procession consisted in chanting a number of Anthems.

ANTHOLOGIUM—(1.) A selection of private devotions. (2.) A collection of the chief sayings of holy men and women which have been preserved either in writing or tradition, and are gathered together into one consistent record for the benefit of the faithful.

ANTHOLOGY—See "Anthologium."

ANTIDORON (*Eulogia*)—Bread originally contributed by the faithful of the Eastern Church for use in the Christian sacrifice, blessed at that service, and afterwards distributed to non-communicants at its close. It is, of course, not consecrated sacramentally, but simply blessed.

ANTILEGOMENA—Those parts of the sacred writings of the ancient Jewish Church, the genuineness and authenticity of which has been disputed, and are called apocryphal—which are distinguished from the "Homologumena" or canonical books.

Ἀντιμύνησις—A Greek term for the church officer who arranges the faithful in proper order prior to their receiving Holy Communion.

Ἀντιπάνων—A Greek term for a border or edge-band, corresponding with the Latin "apparel."

ANTI-PASCH (*ἡ ἀντίπασχα*)—Low Sunday. The Sunday after Easter day. *Dominica in albis*. The Sunday within the octave of Easter.

ANTIPHON—A verse, versicle, or part of a verse peculiar to the special season at which it is used, either before or after the Psalms of the day or the Canticles in the divine office.

ANTIPHONAL—See "Antiphonarium."

ANTIPHONARIE—See "Antiphonarium."

ANTIPHONARIUM—A Western service-book, containing all those portions both of the offices and the Mass which are used by the cantors at the antiphon-lectern.

ANTIPHON-LECTERN—A lectern which stands in the centre of the floor of a choir, chancel, or chapel, facing the altar, at which the antiphons are solemnly chanted. Here the cantors stand at certain periods of the service in order to command a full view of the choir, and so as to make the choir to follow them both in time, tune, and due regularity.

Ἀντίφωνον—(1.) The alternate chant of the two sides of a choir. (2.) A verse or versicle used as a key-note to a Psalm or Cantic. (3.) An anthem sung during the Liturgy in the Eastern Church.

Ἀντίθεος—A Greek term for Satan.

Ἀντίτυπα—Antitypes. The correlatives of types. A term used in the Liturgy of St. Basil to designate the oblations.

Ἀπόπαπας—A Greek term for an ex-priest.

APOSTACY—(1.) The abandonment by a person of what he has pre-

viously professed. (2.) A forsaking of the true religion. (3.) The forsaking of a religious order without due and authoritative legal dispensation.

APOSTATE—One who has forsaken the true religion. *See* "Apostacy."

APOSTLE—(1.) Generally a person sent, or deputed to do some especial work or business. (2.) Specially a disciple or follower of our Blessed Lord, holding immediate relations with Him. (3.) This term is also applied to a book containing portions of the Epistles of Holy Scripture, as recited during Mass. It was also called "Lectonarium" and "Epistolarium." *See* "Apostolus."

APOSTLES' COATS—A term frequently found in parish and church-wardens' accounts, indicating the garments worn by performers in the mediæval miracle mystery plays.

APOSTLE SPOONS—A series of twelve spoons, in precious metal, the handles of which are adorned with representations of the Apostles. Anciently they were frequently given, as baptismal gifts, by god-parents of the upper classes to their god-children. Several ancient examples of single spoons exist, in which the Blessed Virgin or the patron saint of the child is also represented.

APOSTOLICAL SEE—(1.) An Episcopal seat founded by an apostle. (2.) A title given to the three sees of Antioch, Ephesus, and Rome.

APOSTOLUS—(1.) An apostle. (2.) A bishop of the apostolic period. *See* "Apostle."

APOTACTITE—One of a community of ancient Christians, who, in imitation of the first followers of our Lord, renounced possession of all their goods.

Ἀποταξάμενος—(1.) A Greek term for one who has renounced the world. (2.) A monk.

APPAREL—An ornamental piece of embroidery with which the amice and the alb are enriched. The apparels are placed on the wrists of the alb, as well as at the bottom of it, both before and behind; and the amice, round the neck, is adorned with a similar corresponding ornament. These five apparels are said by some to symbolize the five wounds of Christ. In England anciently the amice and alb were worn without apparels on Good Friday, and sometimes also in masses for the dead. *See* "Alb." (*See Illustration No. 15.*)

APPARITOR—The officer of an archiepiscopal, episcopal, archidiaconal or other ecclesiastical court, who formally summoned persons to appear before the judge. He was anciently styled "Summonitor."

APPEAL—The formal removal of a suit from an inferior to a superior tribunal. Hence a term used in ecclesiastical cases.

APSE—The semicircular or polygonal termination of a church, commonly vaulted with a half-dome. The idea was borrowed from

Pagan temples. When adopted, the altar was placed in the chord of the apse, and the bishop's seat in the centre of the apse behind the altar. Ancient apses were semicircular: later forms, when pointed architecture obtained in Europe, were polygonal in form. Many examples, both of Romanesque as well as of polygonal apses, exist in England. Of these, Tewkesbury, the crypts of Winchester and Gloucester cathedrals, St. Michael's, Coventry, and Peterborough cathedral are very remarkable. There are many examples amongst our parochial churches. "Concha" and "Exedra" were terms sometimes used to designate the apse.

AQUÆ BAJULUS—The holy-water-carrier. This person was frequently a clerk in minor orders, or at least a tonsured person. He walked at the head of the solemn procession before High Mass every Sunday, bearing the vessel of holy water, from which, with the aspergillum (See "Aspergillum"), the celebrant of the Mass blessed the people as he took his way to the altar. Occasionally this blessing of the people took place immediately *before* the procession to the sanctuary, and not *during* the procession.

AQUÆMANILE—A term used to designate the hand-bason or dish in which the priest washes his fingers at the offertory in the Mass.

ARCH—A curved construction of stones or bricks over a window, door, or other aperture, so arranged and banded together as that by mutual pressure they may support each other, and sustain the superincumbent weight of the upper part of the wall over it.

ARCHANGELS—The seven principal angels or rulers of the heavenly choir. Holy Scripture gives us the names of four, viz. :—Of Saints Michael, Gabriel, Raphael, and Uriel. Tradition supplies the other three, viz. :—Chamuel, Jophiel, and Zadkiel. *St. Michael* is represented as the guardian and protector of the Jewish Church; and when the synagogue gave place to the Church of Christ, he became the patron of the Church militant. He is mentioned in Scripture five times. *St. Gabriel* was the Archangel who announced to Mary the conception of our Blessed Lord, and to Zacharias the birth of St. John Baptist. *St. Raphael*, the guardian and protector of Tobias. Tradition says it was St. Raphael who appeared to the shepherds by night, announcing our Blessed Lord's nativity. *St. Uriel*, who appeared to Esdras, to interpret God's will to him (2 Esdras iv.) *St. Chamuel*, who wrestled with Jacob. Tradition also says it was he who appeared to our Lord in the garden of Gethsemane. *St. Jophiel*, who was guardian of the Tree of Knowledge of Good and Evil, and drove out Adam and Eve from Paradise. *St. Zadkiel*, who stayed the hand of Abraham when about to offer up Isaac.

ARCHBISHOP—The chief bishop of a group of dioceses, or province,

who exercises such a jurisdiction over the bishops of the same dioceses as to give him the power of hearing appeals either from their judgments or the judgments of their officials or chancellors.

ARCHBISHOP'S CROSS—A cross, affixed to a staff, borne before an archbishop, primate, or metropolitan, to signify and symbolize archiepiscopal jurisdiction.

ARCHBISHOP'S MITRE—A mitre similar in kind to that worn by a bishop. In England, for the last hundred and fifty years, the fillet or band round the head has been made after the model of a duke's coronet, to signify the high and lofty temporal rank of the wearer.

ARCHBISHOP'S MORSE—A cope-brooch or cope-clasp, on which the arms of the see of an archbishop are engraved. Anciently the archbishops of Canterbury commonly left their personal vestments and *ornamenta* for the use of their successors to their see.

ARCHBISHOP'S PASTORAL LETTER—A pastoral letter written to the faithful of his province by an archbishop, relating either to those general or particular subjects of which he can properly and legally treat; or else of some public event, or Christian duty, to be considered by the Christian people under him.

ARCHBISHOP'S VISITATION—(1.) A visitation by an archbishop of any particular place, church, religious house, or college within his own diocese and jurisdiction, of which he is the ecclesiastical ordinary. (2.) A visitation in the diocese of one of his suffragans, to reform, amend, correct, or reverse a judgment or determination of the said suffragan in any ecclesiastical question. (3.) The visitation of any college out of his own diocese, of which he is the legal and customary visitor and the acknowledged ordinary for a similar purpose.

ARCHDEACON—(1.) Anciently the chief or senior of the deacons, when the diaconate was a distinct order. (2.) A priest with this title, who is *oculus Episcopi*, and possesses by law and custom a certain power and jurisdiction, delegated by the bishop, to supervise a portion of his diocese, and to hold courts for enquiries into various defects, omissions, needs, and irregularities.

ARCHES, COURT OF THE—A court of the Archbishop of Canterbury, so termed from having anciently been held in the parish church of St. Mary-le-Bow (*Sancta Maria de Arcubus*). In this court appeals are received from diocesan consistory courts of the province. The Dean of the Arches has special jurisdiction for, and on behalf of, the archbishop in several parishes in other dioceses known as *peculiars*. See "*Peculiars*."

'Αρχιεπίς—A Greek term for a bishop.

ARCHIMANDRITE (*ἀρχιμανδριτης*)—(1.) A Greek term for an Oriental abbot or superior of a religious house. (2.) A priest who, having

once occupied the above office, has for sufficient reasons retired from it, but who is allowed by custom to retain the title.

ARCH-PRESBYTER—An officer first mentioned in the fourth century, and sometimes termed “archi-presbyter” or “proto-presbyter.” (*Vide* St. Leo. Epist. lxxv.; Socrates, Ecclesiastical History, vi. 9; Statuta Ecclesiæ Antiqua, c. xvii.) His duties were not unlike those of the modern archdeacon or the English rural dean. He assisted his bishop in governing those whom his superior was personally unable to superintend, *e.g.*, the widows, their pupils, and strangers journeying.

ARCH-PRIEST—(1.) A term given to a priest of the Anglo-Roman communion in the seventeenth century, to whom the Pope delegated certain specific powers, as regards jurisdiction, when that religious communion had no bishops. (2.) An ancient term for a rural dean. (3.) The senior priest of a convent.

ARCULÆ—Small boxes of gold or other precious metal, found in the catacombs of Rome, in which the faithful are believed to have carried home the Blessed Sacrament. They open in front, and have the sacred monogram or other religious symbol engraved on either side. A ring, as may be seen in the accompanying woodcut, is fastened to the top, by which a cord might be passed so as to suspend them round the neck. They are judged to be of as early a date as the second century. (*See Illustration No. 16.*)

ARENA—The floor of an amphitheatre: a term sometimes used in Italian ritualistic treatises to designate the body of a church.

ARENARIA—One of the names applied by Pagan writers to the catacombs of ancient Rome. They are also called *Cryptæ*, *Concilia Martyrum*, and *Cæmeteria*.

ARK—A chest. The term is so used in the chronicle of Peter Langtoft.

ARMILLUM, ARMILL—An embroidered band of cloth of gold, jewelled, sometimes, but not invariably, used at the coronation of our sovereigns. In the form for the coronation of King George the Second the following direction occurs:—“Then the king, arising, the Dean of Westminster taking the Armill from the Master of the Great Wardrobe, and putteth it about his Majesty’s neck, &c.” Its symbolism was the divine mercy of the Great Ruler of all things encompassing the sovereign being crowned.

ARMORIUM—An ancient term sometimes applied to a shrine or temporary receptacle for the Blessed Sacrament, in the form of an architectural recess or niche without doors; not to be confounded either with the tabernacle or aumbrey.

ARRAS—A mediæval term for the hangings used to decorate rooms. It was of stuff and silk mixed, though superior kinds were of silk

exclusively, and was decorated with Arabic patterns in flowers, figures of animals, &c. It was so called because first made at Arras, in France.

ARTICLES—(1.) The Thirty-Nine Articles of Religion are certain theological propositions and ecclesiastical opinions, confirmed and approved by the Anglican Convocation in 1572, and afterwards ratified and confirmed as valuable by the same authority nine years later. They are not articles of faith, nor a creed, but merely "Articles of Religion." (2.) A technical term for the formal written charges brought against any person prosecuted in an ecclesiastical court.

'*Ἀστροφῶγιον* (Lat. *panarium*)—A Greek term for a pix or pyx.

ASCETICISM—(1.) The practice of self-discipline. (2.) The state or practice of ascetics.

ASCETICS—(1.) A term by which those who had separated themselves from the world, and, with stern self-discipline, followed the counsels of perfection, were known in the earliest ages of the Christian church. (2.) The title of certain books on the religious life and devout exercises.

ASPERGES, THE—A short service introductory to the Mass in the Roman Catholic Church, consisting of portions of the Fifty-first Psalm, certain versicles and responses, and a collect, during which the congregation are sprinkled with holy water by the priest-officiant.

ASPERGILLUM—An instrument with which to sprinkle blessed or holy water; sometimes called a "sprinkler." It consists of a short handle of wood or metal, at the top of which is a circular brush of horse hair, which, being dipped into the holy water vessel, is shaken towards or over the congregation or subject to receive it.

ASPERSION (*Aspergo*)—The act of sprinkling.

ASPERSORIUM—(1.) The stone stoup or holy water basin, commonly found at the right-hand entrance of our ancient churches, from which the faithful, taking holy water on entering, blessed themselves, making the sign of the cross. Many of these stoups, however, were destroyed both by the Reformers and the Puritans. In the accounts of All Souls' College, Oxford, in 1548, there is a charge "*pro lapidibus ad aspersorium in introitu ecclesie*," the remains of which may still be seen. (2.) The term is also sometimes applied in church inventories to the Aspergillum, or holy water brush. See "Aspergillum." (See Illustration No. 17).

ASSUMPTION OF THE BLESSED VIRGIN MARY.—The act of taking to one's self. The act, on the part of the Almighty, of taking up the Blessed Virgin into heaven. This festival, observed annually on the 15th of August, is that on which the Western Church commemorates the divine work in question, viz., the departure from this world of

the Blessed Virgin Mary, the mother of our Lord and Saviour Jesus Christ, and her assumption to glory. The historical tradition, that after her death at Ephesus, not only her soul, but also her body, preserved from corruption, and raised from death by Divine power, was translated to heaven, is very ancient! but this pious belief has hitherto been left by the Church an open question, and is not an article of faith in any portion of the one Christian family.

ASTERISCUS (*'αστερίσκος*, *'αστερίσμις*, *'αστήρ*)—(1.) An ornament in shape like a star—hence its name—used in the Greek Church, with which to cover the chalice during the Liturgy, on which the linen veil is afterwards placed to encircle the chalice. (2.) *Asteriscus*, an asterisk (*) or printer's sign, used in late editions of the Psalter to mark the division of the verses in Psalms or Canticles for chanting.

ATRIUM—(1.) The hall or entrance-court of a Roman palace or dwelling-house. (2.) The entrance of a Christian church, immediately adjacent to its chief door. The custom of following Roman types in building churches with the atrium was followed here and there in the West until the eleventh century, since which period it has ceased to be. (3.) The term is sometimes used by later writers for the churchyard.

AUDIBLE VOICE—A term found in the rubric of the Book of Common Prayer, to indicate in what manner certain public prayers are to be sung or said. Anciently the "Our Father" and the "Hail, Mary," at the commencement of the Hours, were said secretly; now, however, the former prayer is directed to be said "with an audible voice."

AUDIENTES, or HEARERS—An order of penitents in the early Church, who, after due penance and preparation, were allowed to hear the Liturgy at some distance from the altar.

AUGUSTUS CLAVUS—The term for a stripe of purple bordering the tunic of the ancient Romans. The senators always wore it broad (*clavus latus*), the knights narrow; though in the period of the emperors these latter sometimes wore the broad stripe. Being a mark of position and dignity, some have seen in the orphreys or bands of colour on early and mediæval vestments the natural development of the *clavus*. Other writers have derived the stole, the specific symbol of ministerial authority and rank, from this ornament.

AUMBREYE—A locker, cupboard, or sacrament-hutch, for the sacred vessels, sacramental plate, altar-breads, altar-wine, cruets, altar-linen, and service-books, commonly found on the north side of the wall in old English sanctuaries.

AUREOLE—A circular glory placed in religious pictures round the head of our Blessed Lord, our Blessed Lady, or the angels and saints,

found depicted in most ecclesiastical paintings. That of our Lord contains a cross within the circle of glory, that of our Lady seven stars, while that of the saints and angels is plain. Examples exist on early Christian art of the fourth century. See "Nimbus." (See Illustration No. 18.)

Ἀρχιεπίσκοπος—The Greek term for a bishop who is subject to no patriarch, examples of which occur both in East and West.

AVE MARIA—See "Angelic Salutation."

AVOIDANCE—An English legal term to signify the want of a pastor or priest of any parish, either by the death, deprivation, or resignation of its rector or vicar.

AZYMITE—A Greek term for a priest who says Mass with unleavened bread.

B.

Βαῖον, Βαίς—Greek terms for a palm-branch.

BALDACHINO—An Italian term for the canopy, dome, or tabernacle, erected immediately over an altar. In very ancient times it was surmounted by a cross, but afterwards the cross was placed immediately behind or upon the altar.

BALDRIC, or BALDRY—(1.) A band of leather; (2.) a bell-rope; (3.) the girdle of a person of distinction.

BAMBINO—An Italian term for the image of our Divine Lord as a child, publicly used in Roman Catholic Churches during the season of Christmas to stimulate the devotions of the faithful.

BANDS—Two falling pieces of lawn, edged with a hem of the same material, worn in front of the neck by ecclesiastics, judges, and other lawyers. Some persons imagine them to be a development of the seventeenth-century falling collar. In France, they are usually of black cloth or crape, edged with white.

BANGOR USE—(1.) Ancient rites according to the use of the Church of Bangor; (2.) a form for celebrating Holy Communion substantially agreeing with the ancient Sarum Missal, but yet having several liturgical peculiarities of its own, commonly used in the diocese of Bangor and some other parts of Wales prior to the Reformation. MS. office-books containing this rite appear to have been all destroyed, only fragments of the same, and those imperfect, exist. None were printed. A rare vellum copy, small folio, of a Bangor Pontifical is preserved in the cathedral library there.

BANKERS—(1.) Coverings for ecclesiastical fald-stools; (2.) hangings for church walls or screens; (3.) specially the curtains placed at the end of an altar.

BANNER—A flag, ensign, or standard. Their use in churches and

ecclesiastical ceremonies originated with the Labarum of Constantine. In England, they have been used since the time of St. Augustine: numberless examples of such use being on record. Ancient inventories constantly record their existence. Religious banners were commonly disused at the Reformation, though heraldic banners were frequently borne, especially at funerals.

BANNS—The notice of an intention of marriage publicly given in a church or chapel. They were first ordered to be “put up”—as the phrase runs—by that Lateran Council which was held A.D. 1139. In the succeeding century, a council held at Westminster required the notice to be given three times, and this direction became soon afterwards generally followed in England.

Βαπτίσμα—A Greek term for a godmother.

Βαπτισμός—A Greek term for a godfather.

BAPTISM (*Baptismus fluminis*)—The formal and solemn application of water to a person, performed as a sacramental act, by which he becomes a member of the one Visible Church. Baptism is held to be generally necessary to salvation. Anciently, baptism was usually administered at Easter and Whitsuntide; and in some parts of the West, on the Feast of the Epiphany. Infants were not uncommonly baptized at Christmas. The services for baptism in the Church of England are founded both on ancient principles and ancient models. Baptism cannot be reiterated. Such an act theologians hold to be sacrilege; for, as the creed declares, “There is One Baptism for the remission of sins.”

BAPTISM OF BELLS—See “Benediction of Bells.”

BAPTISM OF BLOOD (*Baptismus sanguinis*)—Theologians hold that martyrdom, for the sake of Christ and His religion, even in the case of infants, may supply the defect of ordinary baptism in those who have not received it.

BAPTISM OF DESIRE (*Baptismus flaminis*)—The desire experienced by an unbaptized person living in a heathen country, or beyond the influence of the Visible Church, to receive the Sacrament of Regeneration—which desire, with a sincere intention and hearty repentance, is regarded by theologians as standing in the place of, or as equivalent to, actual baptism—*baptismus fluminis*.

BAPTISM OF TEARS—That repentance in which the shedding of tears forms a part, and by which a sinner is restored to the favour of God, and to communion with His Church.

BAPTISMALE—See “Baptismerium.”

BAPTISMERIUM—The mediæval title of a Latin service-book, containing the ritual used in administering baptism. A printed copy of such a volume, *juxta ritum Cenetensis Ecclesie*, was some time in the possession of the Rev. W. Maskell.

BAPTISTERY—A place where the Sacrament of Baptism is solemnly and publicly administered. Originally Christian baptism was given by the river-side, or at founts where springs of water flowed. Constantine erected baptisteries, which are referred to by several contemporary church writers. These buildings were very often distinct from the church or basilica, being connected with it only by a passage or cloister. Afterwards they formed a constructional part of the church, towards the west end. Provision in all ancient examples was made for baptism by immersion. There are several old specimens of baptisteries in England, amongst others at St. Peter's, Bancroft, Norwich, St. Mary's, Lambeth, and at Luton in Bedfordshire. Baptisteries were usually dedicated to St. John the Baptist, and very frequently altars were erected in them, because children, immediately after baptism, were communicated of the Blessed Sacrament. In almost all cases, aumbries are found to contain the *ornamenta* proper for the due celebration of the Sacrament of Baptism.

BARTONER—The overseer of the barton, grange, or farm-stores of a religious house.

BASILIAN LITURGY—That form for celebrating the Holy Eucharist drawn up towards the close of the fourth century by St. Basil the Great. One of the three rites still used in the Holy Eastern Church on all Sundays in Lent, except Palm Sunday, on Maundy Thursday, Easter Eve, the Vigils of Christmas and the Epiphany, and on January 1st—the Feast of St. Basil.

BASILICA—The ancient Roman public halls were so named. Their ground-plan, though varying in details, was usually rectangular, the buildings having been divided into aisles by columns with a semi-circular apse at one end. When the Roman empire became Christian, many of these were turned into churches by solemn consecration. And so convenient were they found that new edifices for Christian worship were built, as regards their ground-plan, on a similar model. The apse of the ancient basilica formed the sanctuary, a feature exactly reproduced in early Roman churches in England, in which no doubt the altar was placed in the chord of the apse. The seats for the clergy were ranged round the apse in the ancient basilica—that for the bishop, called the “Tribune,” being in the centre.

BASIN—(1.) A vessel to receive the alms of the faithful, called “a decent basin” in the Prayer Book; (2.) a basin or dish was used to hold the cruets for wine and water; (3.) basins were used to hold tapers, when from the centre of the basin sprang a pricket on which the taper was placed.

BATON—A præcentor's staff of office, in ancient times commonly adorned in the head with a Tau cross, more recently with a fleur-de-lys.

BAWDYKIN—A mediæval term for cloth of gold or silver, so called because it came from Bagdad or Bawdacca.

BEADLE—(1.) Certain university officials are known as beadles or bedells of divinity, arts, and law, who formally attend the authorities upon public occasions, to perform certain prescribed duties; (2.) a lay officer who preserves order in churches and chapels.

BEADS—A string of beads made use of by the faithful by which to reckon the number of prayers intended to be repeated according to the custom both of the Eastern and Western Churches. *See* "Rosary."

BEAMLIGHT—The light hanging from the rood-beam, or from one of the chancel timbers west either of the high altar or the altar of the Blessed Sacrament, to indicate the presence of our Blessed Lord, Who is the Light of the world in the sacrament there reserved.

BEAM-ROOD—The beam crossing the chancel, and on which the rood or crucifix is fixed. Sometimes the top of the chancel screen.

BEATIFICATION—An act by which the Roman Catholic Church, through the personal instrumentality of the Pope, formally decrees a person to be blessed or beatified after death. This is the first and an essential step towards canonization, or the solemn and formal raising of a person to the dignity of a saint. No person can be beatified until at least fifty years after his or her death. All certificates, attestations, or direct personal proofs of the virtues, graces, and miracles of the person proposed to be beatified are carefully examined by the Congregation of Rites—an examination which frequently extends over a long series of years. It may be dropped for a long or short period and resumed again. If found to be satisfactory, a report is issued certifying that fact. In due course the Pope decrees the beatification of the subject under consideration, when the relics of the person beatified are exposed for the respect and veneration of the faithful.

BEDE-HOUSE—An almshouse, so called, because in ancient times the statutes by which such institutions were governed, usually provided that the inmates should piously recite their beads daily for the well-being, whether alive or departed this life, of the founder or founders.

BEDELL—*See* "Beadle."

BEDERN—(1.) A hospital; (2.) an ancient name for the dwelling-house or room of the chaplain to a religious community; (3.) a residence for bedesmen.

BEDES, or BEADS—(1.) A term for certain intercessory devotions formerly used in the Church of England, in connexion with the Rosary or string of Beads or Bedes, both for the quick and dead—a practice still common to the Eastern and Latin communions.

BEDESMAN—An almsman, *i.e.*, one who says his bedes, or recites his

Rosary by obligation for the founders and benefactors of the institution or religious community of which he is a member.

BEGUINAGE—The religious house of the Beguines.

BEGUINE—One of a religious order of women in Flanders.

BELFREY—(1.) In mediæval military writers a tower of wood erected by the besiegers of a fortress to overlook the place besieged, in which watchmen were placed to prevent a surprise on the enemy's part, or to give notice of any danger by the ringing of a bell; (2.) that portion of the tower or steeple of a church, in which the bells are hung, more especially that part which sustains the timbers supporting the bells.

BELL (*pelvis*, a bowl; *nola*, *campana*, *tintinnabulum*)—A vessel or hollow body of cast metal used for making sounds. Its constituent parts are a circular body contracted at one end and expanded towards the other, with a projection by which it may be suspended to a beam. A clapper or hanging hammer for sounding it is hung from its interior in the upper part. The bell was first used by Christians for church purposes, A.D. 400, and various regulations concerning the ringing of bells were made from time to time. They were rung in mediæval times at the reciting of the Hours, at Mass, whether high or low, but specially at the eight o'clock Mass in England; and at the times of saying the Angelus. Pope Gregory IX., A.D. 1235, ordered them to be rung at the elevation at Mass. They were also rung during processions, and when any of the faithful departed this life. During the last three days of Holy Week they were unused. Bells were solemnly blessed and consecrated in honour of God, and were named after certain saints. Hand-bells have also been used in the rites of the Christian Church. The ancient Irish and Celtic bishops possessed hand-bells, some of which are still preserved. Anciently, small bells, hung upon a beam, supported at the east end by an upright wooden support, were used in English churches at the midnight Mass at Christmas. The custom of ringing them in conjunction with itinerant carol-singers is not even now obsolete.

BELL, BOOK, AND CANDLE, TO ANATHEMATIZE BY—This was to pronounce the greater excommunication against a person who had been regularly and formally convicted of any of the heaviest crimes—only done after the most careful inquiry, and by the highest ecclesiastical authority. A bell was rung in a peculiar mode, a book containing the anathema was used in its delivery, and a candle was solemnly extinguished after the act, to indicate that the person excommunicated and anathematized was put out of the pale of the Church.

BELL-COTE—A small open turret for a single bell.

Βηλόθυρον—A Greek term for the curtain at the entrance of a church.

BEMA (Βῆμα)—(1.) A technical term used to distinguish and describe the chancel amongst Christians of the Oriental rites; (2.) anciently the term was used to signify a stage, platform, or pulpit, from which public speakers addressed an assembly.

Βημόθυρον—A Greek term for the curtain or veil of the holy doors.

BENATURA—The Italian term for a holy water stoup, or a vessel in which holy water is placed.

BENEDICITE—The Latin title of the hymn which was sung by Ananias, Azarias, and Misael—or as they are called in the Book of Daniel, Shadrach, Meshack, and Abednego—in the furnace of fire into which they were cast. It occurs in our English service for Mattins, and should be sung instead of the *Te Deum* from Septuagesima to Easter, and also during Advent.

BENEDICTINES—An order of monks of great celebrity and renown who follow, or profess to follow, the rules of St. Benedict. They wear a loose black gown of serge or coarse woollen cloth, with wide sleeves and a cowl or hood, the hooded portion of which terminates in a point. In the Canon Law they are termed "Black Friars."

BENEDICTION—(1.) A blessing; (2.) any benediction given by a superior to an inferior, more especially by a priest to one of the faithful. In the West the sign of the cross is made during the act of blessing with the thumb and the two first fingers of the right hand extended, and the two remaining fingers turned down. In the Oriental Church, the thumb and the third finger of the same hand are conjoined—the other fingers being stretched out. Some Eastern writers see in this position a representation of the Eastern sacred monogram of our Lord's Name.

BENEDICTION OF BANNERS—A Christian rite in which a bishop blesses flags and banners to be used in war. The form is as follows:—The flag is held before him; standing without his mitre, he says certain versicles, responses, and a prayer; and then, having sprinkled the flag with holy water, delivers it, with the kiss of peace, to the banner-bearer of the soldiery. The recipient kisses the episcopal ring.

BENEDICTION OF BELLS—A solemn Christian rite by which bells were blessed with holy water, anointed with oil, and formally dedicated to God for ecclesiastical purposes by a bishop. In England the practice was discontinued at the Reformation, but has been restored of late years. The rites in this expressive and devout ceremony varied in different countries, though they retained a common likeness. This blessing was sometimes termed the "Baptism of the Bell." See "Bell."

BENEDICTION OF CANDLES—A Christian rite by which wax candles are solemnly blessed by the use of prayers and holy water before being

used in the service of the sanctuary. This rite is performed prior to the Feast of Candlemass, and also on Easter Eve, when the Paschal candle is formally blessed.

BENEDICTION OF CHURCHES—A Christian rite, accompanied with prayers and certain external forms and ceremonies, by which churches are solemnly set apart for the worship of Almighty God. A church which is blessed is not necessarily consecrated—benediction being an act done with regard to buildings the freehold of which does not belong to the Church ; consecration a solemnity performed by which the building is for ever made over to the Church.

BENEDICTION OF OIL—A Christian rite by which oil is blessed for various religious uses. It is blessed for use in confirmation, for use in the consecration of a church, and for extreme unction. The forms in each case vary ; they also vary generally in East and West. A bishop blesses the oils in the West ; whereas seven priests in the Oriental Church perform the act. The Western rites are given in the *Rituale Romanum*.

BENEDICTION OF, OR WITH, THE BLESSED SACRAMENT—A solemn devotional rite of the Latin Church, of no great antiquity, practised with the object of giving adoration, praise, and thanksgiving to God for His great love and goodness shown towards us in the institution of the Holy Eucharist, and also to obtain the benediction of our Blessed Lord present in that sacrament. The rite, very simple in itself, is as follows :—When the priest opens the tabernacle and incenses the Blessed Sacrament, the hymn *O Salutaris Hostia* is sung, after which follows the Litany of the Blessed Virgin, or some psalm, antiphon, or appropriate hymn. Then is sung the hymn *Tantum ergo Sacramentum*, followed by a versicle, response, and collect ; after which the priest gives the benediction with the Blessed Sacrament, turning to the faithful and making the sign of the cross with It, and the people profoundly adore. This rite is observed after Mass, or at any later period of the day. In many parts it is the most popular public devotion.

BENEDICTION OF VESTMENTS—A Christian rite by which those vestments to be used in divine service are solemnly blessed. Anciently this was done by a priest, who offered prayers over them and sprinkled them with holy water, but in the Roman Catholic Church this act of benediction has been reserved to the bishop. The form for blessing vestments is given in the *Rituale Romanum*. Anciently, forms differed in various dioceses. In the Latin Church (α) the blessing of Altar-linen, (β) of the Corporal, (γ) of a Tabernacle, (δ) of a New Cross, as well as (ϵ) of Images of our Lord, our Lady, and the Saints, are, with other benedictions, reserved to the bishop of the diocese.

BENEDICTION OF WATER—A Christian rite by which water, into which salt is put in order to prevent it from corruption, is solemnly blessed, by which it becomes a sacramental. The *Ordo ad faciendam aquam benedictam* consists of prayers, an exorcism, and a blessing. Water so blessed is called "Holy Water," and is used by the clergy as well as by the faithful.

BENEDICTIONAL—(1.) The name for an ancient service-book, commonly containing those rites of benediction exclusively used by a bishop, and given during Mass. The Benedictional, properly so called, may be found in the well-known Exeter Pontifical of Bishop Lacey. The rite of episcopal benediction during Mass is not found in the Latin Church. (2.) A term for the Pontifical.

BENEDICTUS—The Canticle of Zacharias, composed at the miraculous birth of St. John the Baptist. It occurs, and has occurred ever since the twelfth century, in the service for Lauds ; and is found after the second lesson in Mattins of the Church of England.

BENEFICE—An ecclesiastical living; a church endowed with a fixed income for the maintenance of that cleric who is legally responsible for conducting divine service.

BENEFICE COLLATIVE—(1.) A benefice of which the patron may freely dispose, the nomination not needing the confirmation of any superior authority. Most Benefices Collative are in the gift of the bishop of the diocese. (2.) A benefice of that character to which a bishop is bound to give immediate institution, though in the gift of some independent patron.

BENEFICE COMPATIBLE—A benefice which the law will permit a clerk to hold in conjunction with another benefice.

BENEFICE CONSISTORIAL—A term used in the Latin Church to designate certain clerical positions of eminent rank and importance, which are customarily and formally filled up by the Pope in solemn consistory.

BENEFICE DONATIVE—A benefice which is exempt from the jurisdiction of the ordinary, and the giving of which is completed by a deed under the hand and seal of the patron. Very few of such now exist.

BENEFICE ELECTIVE—A term used to designate a benefice to which the clerk in orders for it is elected. Such are generally in the gift of the two great English Universities, or sometimes in that of the parishioners.

BENEFICE INCOMPATIBLE—A benefice which the law will not permit a clerk to hold, either in conjunction with another benefice, or with any other position or dignity ecclesiastical.

BENEFICIARY—The clerk in orders who receives the temporal benefit of an endowment.

BENEFIT OF CLERGY—A valuable right and privilege anciently belonging to all clerics, by which, considering their sacred office, character, and position, it was deemed proper and seemly that they should have exemption from the jurisdiction of secular functionaries, by appealing to their ecclesiastical superiors. This right, curtailed under Henry VIII., has since been so modified as to have become practically abolished.

BERYL—(1.) A precious yellow stone of fire-like crystal ; (2.) a red Cornelian stone.

BETROTHAL—The promise of marriage solemnly and religiously made between a man and woman in the presence of witnesses and in the face of the Church. Anciently this was done some time previously to the marriage rites ; now in England it is a part of them.

BIBLIOMANCY—A kind of divination first practised by the Puritans, performed by means of the Bible, consisting in selecting passages of Scripture at hazard, and drawing from them indications of things in the future.

BIBLIOTHECA—(1.) A library ; (2.) a technical term given to the Holy Scriptures ; (3.) a book of Scripture readings.

BIDDING PRAYER—A form of prayer ordered to be used by authority of the fiftieth canon of the reformed Church of England before all sermons which are preached apart from and independent of the daily service or holy communion. It contains petitions for king, lords, commons, nobility, clergy, magistrates, &c., as well as for the faithful departed.

BID, To (Saxon, *biddan*)—To ask, request, or invite. Hence to bid beads is to pray with or by the help of beads.

BIDDING OF BEDES OR BEADS—The formal asking of prayers from the faithful at the time of publicly saying the Rosary, or at any other period when the beads are commonly made use of.

BIER—A carriage or frame of wood for bearing the bodies of the faithful departed to their last resting-place. Ancient examples of the bier can be found in many places. The old forms have been almost universally followed in the Church of England during the last three centuries, even when the parish officers have provided them.

BIRRETТА, or BIRETTA—An Italian term for an official ecclesiastical cap worn by Western ecclesiastics of all grades. A covering similar in many respects to that represented in the illustration was universally used by clerics about the sixteenth century, but afterwards was changed and modified in different countries—though retained in all its main and marked features. (See Illustration No. 19).

BIRTHDAY OF MARTYRS—(1.) The day on which the martyr obtained his crown, and first received his celestial reward in the Church triumph-

ant ; (2.) the anniversary of the same day observed on earth by the Church militant.

BIRTHDAY OF THE CHALICE OR HOLY GRAYLE—A term used to designate the Thursday in Holy Week when the Sacrament of the Holy Eucharist was instituted by our Blessed Lord.

BISHOP (Ἐπίσκοπος)—(1.) An overseer, or superintendent ; (2.) the first of the orders of the Christian ministry. (α) Chief bishops in rank and jurisdiction are patriarchs and (β) primates. Bishops next in rank are (γ) metropolitans and (δ) archbishops. Then follow (ε) bishops of dioceses, (ζ) bishops-suffragan, (η) and lastly bishops-titular or bishops *in partibus infidelium*. It pertains to the office of a bishop to govern, judge, ordain, confirm, consecrate churches, &c., as well as to assist in the work of legislating for the church in conjunction with his fellow-prelates. The bishop's vestments are cassock, alb, girdle, rochet, amice, tunic, dalmatic, chasuble, cope, mozette, chimere, gremial, and buskins. His distinctive *ornamenta* are the mitre, ring, and pastoral staff. He is consecrated to his office by three bishops. Though consecration by one bishop is valid, yet because of the proper enactments of ancient canons, consecrations by less than three bishops are irregular. (See Illustration No. 20).

BISHOP BOY—See "Boy Bishop."

BISHOP COADJUTOR—A bishop duly elected and consecrated, but without a see, acting for and with another bishop who is in possession of his diocese, but who, by reason of age, infirmity, or other cause, is unable to act for himself.

BISHOP DESIGNATE—A priest who, having been designated by a superior authority to receive the grace of the episcopate, has not yet been consecrated.

BISHOP ELECT—A priest who, by competent authority, has been designated as bishop of a particular diocese, and who has been formally and duly elected bishop by the members of the Chapter of the Cathedral in which a vacancy exists.

BISHOP IN PARTIBUS—An ecclesiastical who has duly received the character of the episcopate, who, however, has no actual diocese, but takes the name of a city *in partibus infidelium* as his supposed see.

BISHOPING—An ancient term still used by the common people in some parts of England to designate the sacramental rite of confirmation.

BISHOP NOMINATE—A priest nominated by competent authority to be consecrated bishop, but who has not yet received the grace of the episcopate by consecration.

BISHOPRICK—The see of a bishop.

BISHOP'S CHARGE—The directions, instructions, and advice customarily

given amongst ourselves in a written form by the bishop of a diocese to the clergy and faithful of the same, either at an ordinary or extraordinary visitation.

BISHOP'S GLOVES—Official coverings for the hands of a bishop, and part of his episcopal insignia. Their use has varied greatly. Durandus holds that it has come down from the apostles' times: other writers more accurately maintain that the ceremony of publicly investing a bishop with them commenced in the twelfth century. Purple gloves, fringed with gold thread, were officially worn by our English bishops until quite recent times. (See **Illustration No. 21**).

BISHOP'S PASTORAL—A formal letter written to the faithful of his diocese by a bishop, relating either to those general or particular subjects of which he can properly and legally treat, or else of some public event or Christian duty to be considered by the Christian people under him.

BISHOP'S RING—A circle of pure gold, large and massive, with a sapphire, emerald, or ruby set in its midst, and sometimes enriched with a fitting inscription or arms used by a bishop. It is formally blessed, and worn on the last finger but one of the right hand. The following is the form of benediction from the Roman Pontifical:—" *Tum aspergit ipsum anulum aqua benedicta, sedet cum mitra et solus anulum in digitum annularem dexteræ manus consecrati immittit dicens: 'Accipe anulum, fidei scilicet signaculum: quatenus sponsam Dei, sanctam videlicet ecclesiam, intemerata fide ornatus, illibate custodias. Amen.'*" (See **Illustration No. 22**).

BISHOP'S SUFFRAGAN—A consecrated bishop, without a see, or with only a nominal see, appointed to assist and help the legal bishop of an ordinary see in a particular portion of his diocese.

BISHOP'S THRONE—The bishop's formal seat of dignity in the choir of his cathedral church. Sometimes it is found on the south side of the stalls at the extreme east end: frequently, however, at the north side. In many cathedrals the throne is an erection distinct from the stalls, and is placed on the north side of the sanctuary.

BISHOP'S VISITATION—(1.) The visitation by a bishop of any particular place, church, religious house, or college within his own diocese and jurisdiction, of which he is the legitimate ecclesiastical ordinary; (2.) the visitation of any college or religious house, out of his own diocese of which he is the legal and customary visitor, and the acknowledged ordinary for a similar purpose.

BLACK—One of the ecclesiastical colours of the Western Church, used on Good Friday and at funerals.

BLACK FRIARS—See "Benedictines."

BLACK FRIDAY—That Friday on which, in the Western Church, the vestments of the clergy and altar are black, *i.e.*, Good Friday.

BLACK LETTER—A term applied to the old English or modern Gothic letters in which the later early English manuscripts were written, and the first English books were printed.

BLACK LETTER DAYS—Holy days recorded in the kalendars of our service-books in "black letter" type, so called, rather than in the same type printed on red ink: therefore, holy days of an inferior character and dignity. In the modern Church of England, holy days ordered to be observed, but for which there are no special collects nor service.

BLACK MONKS—*See* "Benedictines."

BLACK SUNDAY—The Sunday before Palm Sunday, *i.e.*, Passion Sunday; so called because in England black, dark blue, or dark violet, were the ecclesiastical colours used in the services for the day.

BLIND STORY—A mediæval term used to distinguish the triforium of a cathedral, in which the arches and arcades, being frequently like windows, were without glass, and let in no light.

BOAT—*See* "Navicula."

BODY OF A CHURCH—*See* "Nave."

BOSS—Originally a bunch, a tuft, a protuberance. Hence an architectural term for a projecting ornament either in stone or wood, placed at the intersections of the ribs of ceilings, and in other similar situations.

BOUNDS'-THURSDAY—Ascension day, which always occurs on a Thursday. This day was so called because the old parish custom of marking or beating the bounds was observed annually either upon this day or on one of the rogation days. By this act the bounds of the various parishes remained matters of personal knowledge and individual repute.

BOURDON—The ancient term for a præcentor's staff of office.

ΒΟΥΤΙΣΤΗΣ—A Greek term to distinguish the person who dips the candidate for holy baptism while the priest repeats the baptismal formula.

BOWING AT THE GLORIA PATRI—A devout act of external worship common to the whole Western Church, by which, during the saying or singing of the *Gloria Patri*, the sublime mystery of the Trinity is acknowledged and adored. Bowing is also commonly practised at the words "And was made man."

BOWING AT THE HOLY NAME—An external act of worship enjoined upon Christians out of reverence to our Lord's incarnation by the apostle St. Paul in his Epistle to the Philippians, and expressly ordered to be publicly observed by the eighteenth of the canons of the Church of England.

BOY BISHOP—A custom as old as the thirteenth century existed for some time, by which the people belonging to a cathedral, or colle-

giate church, and in some cases a parish church, elected from the choristers, acolytes, or altar-servers, a boy who, for a certain period, was regarded as a bishop. The election took place on December 6, St. Nicholas' day, after which he was vested in the episcopal garments, with mitre, ring, and pastoral staff. In some cases he entered the church and performed episcopal functions there, even going through a form not unlike what has been called "Table Prayers" in the Church of England—that is, celebration of Mass, without any consecration. Coupled with these religious observances, a series of festal gatherings, or "gaudies," was held in honour of St. Nicholas.

BRACKET—An ornamental projection from the face of a wall to support an image or figure of a saint. Such are often found in old English churches at the east end of a chancel or chapel. They are frequently termed "Corbels."

BRANCH—A technical term, often found in the churchwardens' Accounts and other ancient documents, for ecclesiastical candlesticks used in the services of the Church. They were affixed, in large numbers, to walls, screens, and sides of altars on great and solemn festivals.

BRANCH SUNDAY—That Sunday on which branches of palms, willows, and other trees are carried in procession by the clergy, clerks, and the faithful before High Mass, in order to commemorate the triumphal entry of our Blessed Saviour into Jerusalem before His Passion; *i.e.*, Palm Sunday, *Dominica in palmis*.

BRASSES, MEMORIAL—These are memorial monumental plates of brass, or mixed metal called "latten," inserted in slabs of marble or granite, and representing in their form and outline the figure of the deceased. Their adoption may be dated from the thirteenth century. They abundantly illustrate the costume, both civil as well as ecclesiastical of the Middle Ages, and are most valuable as setting before us the forms and figures of past days. Some of the finest specimens existing in England are of foreign workmanship.

BRAWLING—(1.) The act of quarrelling, noisy contention, or loud speaking; (2.) an ecclesiastical offence, consisting of unauthorized speaking or talking during divine service. The law forbidding it equally applies to the clergy as well as the laity, and the offence is a misdemeanour.

BREAD FOR THE HOLY EUCHARIST—*See* "Altar Bread."

BREAD, THE BREAKING OF—An expression repeatedly used in the New Testament, *e.g.*, in Acts ii. 42, for the celebration of the Holy Eucharist.

BREVE—*See* "Brief."

BREVIARY—The volume which contains at length the daily services of the Roman Catholic Church, so called because anciently it con-

sisted of the *breve orarium*. At one period the whole Psalter was recited daily : afterwards this was spread over a week. The services of the Breviary obtained their present form after many years of change, and several revisions and additions.

BRIEF—(1.) An epitome, a short or concise writing; (2.) an *apostolical brief* is a letter from the Pope to a prince or other magistrate, relating to public affairs. It is written on paper, sealed with red wax, and impressed with the seal of the fisherman, representing St. Peter, in a boat.

BROACH, or **BROCHE SPIRE**—An old term, still commonly used in some of the midland counties of England, to signify a spire which springs from a tower without any intermediate parapet.

BRUGES—A mediæval term for satin, so called because manufactured at the city of that name.

BUGIA—An Italian term for a metal candlestick to contain a wax taper, held during divine service by an attendant on bishops and other persons of ecclesiastical dignity, both as a sign of distinction, and also in order to throw additional light upon the book from which they read.

BULL (*Bulla*)—A technical term for a formal and official apostolic rescript, or document signed and issued by the Pope, to which is affixed either a seal of wax or of lead (*bulla*), on one side of the seal being represented the heads of the apostles St. Peter and St. Paul, and on the other the name of the Pope who issued it. The name was originally given to the seal appended to the Papal edicts or briefs, but afterwards applied to the edict itself. The bull contained a decree or command concerning some affair of justice or of grace. If the former, the seal was hung by a hempen cord ; if the latter, by a silken thread. The inscription was in the round Gothic character, and around the seal a cross, with some text of Scripture or religious motto, was engraved.

BURIAL—(1.) Sepulture ; (2.) interment ; (3.) the act of burying a deceased person. The present rites of burial amongst Christians, all teaching the doctrines of the immortality of the soul, as well as the resurrection of the body, are very ancient, though some expressive customs have been dropped. The vigil of the day of burial was formerly observed, when prayers were said for the departed, and anthems sung in thanksgiving for God's past mercies. When a Christian died, his body was in some places sprinkled with ashes in the form of a cross, and those near said, "Remember, O man, that thou art but dust and ashes." Afterwards the body was washed and perfumed with sweet spices and burnt incense. Anciently bodies were placed in tombs in the Catacombs, having been swathed in fine linen in remembrance of our Lord's burial. This detail has varied in past years. Stone coffins were anciently used, afterwards

coffins of wood. The clergy and religious were buried respectively in the dress of their office or the habit of their order. Priests had a chalice and paten buried with them: bishops and abbots a pastoral staff. Lights were used in great number to symbolize the victory or triumph attained, and the Light of the world to come. Flowers were borne on coffins to declare that "man cometh up and is cut down like a flower," and that though the flower fades in the winter, the plant revives again in the spring. Intramural burials arose from the true and beautiful idea expressed in the common saying, "The nearer the Church, the nearer to God." Bishops, founders and benefactors of churches, the nobility, knights and distinguished members of the upper classes, were buried in churches. The laity were placed with the head towards the west and their feet towards the east, so that at the second coming of the Son of man they might rise and face Him in the general resurrection. The clergy were buried in an opposite position, because they are rulers with Christ. People were sometimes interred with written pardons, sacred relics, or the Agnus Dei in their cerecloths or coffins. Mass for the departed was said, prayers for the soul offered, and doles or gifts bestowed upon those who came thus to charitably celebrate the rites of Christian burial.

BURIAL PLACE—(1.) The place appointed to the burial of the dead; (2.) a graveyard; (3.) a churchyard; (4.) a cemetery or Christian sleeping-place.

BURIAL SATURDAY—A term frequently applied in mediæval times to Easter Eve, the day of our Blessed Saviour's entombment. Ecclesiastically the services of Easter Eve began on Good Friday evening, and ended on Saturday in time for the First Evensong or Vespers of Easter Day. Alanus de Insulis, in the thirteenth century, alludes to Easter Eve being called "Burial Saturday," because many buried with Christ in baptism received the Sacrament of Regeneration on that day.

BURIAL SERVICE—The religious service used at burials.

BURSAR—One who holds the burse or "purse"—*i.e.*, an officer who superintends the bursary or money department of a collegiate or conventual foundation, and manages the financial labours of the same.

BURSARY—(1.) The exchequer in collegiate and conventual communities; (2.) a term used to signify a grant of money for a short period of years, to enable students in the Scottish universities to prosecute their studies.

BURSE—Anciently a purse to hold that which was valuable: retained even now amongst the official insignia of the Lord High Chancellor of England. In ecclesiastical phraseology, a burse is the purse or receptacle for the corporal and chalice cover. It is a square and

flat receptacle made of cardboard, covered with rich silk or cloth of gold, embroidered and studded with jewels, open on one side only, and placed over the chalice veil, when the sacred vessels are carried to the altar by the celebrant. (See Illustration No. 23).

BUSKINS (*Caligæ*, anciently called *campagi*)—Stockings of precious stuff—satin, cloth of gold, or silk embroidered—worn by bishops when celebrating, being the first vestment assumed; also by kings at their coronation, and on other solemn occasions. Anciently their use was confined to the Bishop of Rome, but by the ninth century they were generally worn by all bishops. The buskins used at the coronation of King James II. were made of cloth of tissue. Those belonging to Bishop Waynflete, the founder of St. Mary Magdalene College, Oxford, preserved in the library of that society, are represented in the woodcut, which is provided. (See Illustration No. 24).

BUTTRESS—A solid projection from a wall to create and afford additional support to the building of which the wall is a part, common to all the detailed styles of pointed architecture.

BYE-ALTAR—A sixteenth-century term for a side altar; or for any altar other than the chief altar in a church.

BYZANTINE ARCHITECTURE—A style of church building originated during the fifth century at Byzantium. It was founded on the ancient Roman architecture, though distinctly marked off from it both by plan and elevation. The dome, one of its distinctive features, was no doubt of Eastern origin; while the ground plan, a Greek cross, was peculiarly Christian. The arches used for windows were generally either semicircular, or of the horse-shoe form, the top of the doorways being rectangular. This style, which is closely connected with that commonly known as Norman, exercised a considerable influence on the ecclesiastical architecture of the south-eastern and southern countries of Europe for many centuries.

C.

CÆREMONIARIUS—A church officer, either cleric or laic, deputed to direct and attend exclusively to the ceremonial of public services. In many foreign dioceses, bishops appoint to this office priests who have studied the subject of Ritual and Ceremonial; and who officially instruct those preparing for holy orders as to performing the proper outward actions of religious rites.

CALAMUS—(1.) A reed; (2.) hence a tube of precious metal anciently used for communicating the faithful of the chalice in the Eucharist. This use was not uncommon in England; specimens of such reed

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